

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

ဗဟိယဒါရုစီရိယ ဝတ္ထု

၁၀၁။ သဟဿမပိ စေ ဂါတာ၊ အနတ္ထပဒသံဟိတာ၊

ဧကံ ဂါတာပဒံ သေယျော၊ ယံ သုတ္တာ ဥပသမ္ပတိ။

VIII. (2) Bāhiyadārucīriya Vatthu

Verse 101

101. Sahassamapi ce gāthā, anattapadasamhitā

Ekam gāthāpadam seyyo, yam sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

Verse 101

VIII (2) The Story of Bāhiyadārucīriya

While residing at the Jetavana monastery, the Buddha uttered Verse (101) of this book, with reference to Bāhiyadārucīriya.

A group of merchants went out to sea in a boat; their boat was wrecked at sea and all, except one, died. The only survivor got hold of a plank and eventually came to land at the port of Suppāraka. As he was naked, he tied the plank to his body, got hold of a bowl, and sat in a place where people could see him. Passers-by gave him rice and gruel; some took him for an arahat and talked in praise of him. Some brought clothes for him to wear but he refused, fearing that by wearing clothes, people would give less to him. Besides, because some said that he was an arahat, he mistakenly came to think that he really was one. Thus, because he was a man of wrong views who was wearing a piece of wood as his clothing, he came to be known as Bāhiyadārucīriya.

At about this time, Mahābrahmā, who had been his friend in one of his previous existences, saw him going astray and felt that it was his duty to put Bāhiya on the right path. So, Mahābrahmā came to him in the night and said to him, "Bāhiya, you are not an arahat yet, and what is more, you do not have the qualities that make one an arahat." Bāhiya looked up at Mahābrahmā and said, "Yes, I must admit that I am not an arahat, as you have said. I now realize that I have done a great wrong. But is there anyone else in

this world now who is an arahat?" Mahābrahmā then told him that there lived in Sāvatti Gotama Buddha, an arahat, who was perfectly self-enlightened.

Bāhiya, realizing the enormity of his guilt, felt very much distressed and ran all the way to Sāvatti. Mahābrahmā helped him by his supernormal power, so that the whole stretch of one hundred and twenty yojanas was covered in one night. Bāhiya found the Buddha going on an alms-round with other bhikkhus and respectfully followed him. He pleaded with the Buddha to teach him the Dhamma, but the Buddha replied that since they were on an alms-round it was not yet time for a religious discourse. And again, Bāhiya pleaded, "Venerable Sir, one cannot know the danger to your life or to my life, so please talk to me about the Dhamma. The Buddha knew that Bāhiya had made the journey of one hundred and twenty yojanas in one night, and also that he was overwhelmed with joy at seeing the Buddha. That was why the Buddha did not want to talk about the Dhamma immediately but wanted him to calm down to enable him to take in the Dhamma properly. Still, Bāhiya persistently pleaded. So, while standing on the road, the Buddha said to Bāhiya, "Bāhiya, when you see an object, be conscious of just the visible object; when you hear a sound, be conscious of just the sound; when you smell or taste or touch something, be conscious of just the smell, the taste or the touch; and when you think of anything, be conscious of just the mind-object.

After hearing the above discourse, Bāhiya attained arahatship and he asked permission from the Buddha to join the Order. The Buddha told him to get the robes, the bowl and other requisites of a bhikkhu. On his way to get them, he was gored to death by a cow which was, in fact, an ogress in the likeness of a cow. When the Buddha and the other bhikkhus came out after having had their meal, they found Bāhiya lying dead on a rubbish heap. As instructed by the Buddha, the bhikkhus cremated the body of Bāhiya and had his bones enshrined in a stupa.

Back at the Jetavana monastery, the Buddha told the bhikkhus that Bāhiya had realized Nibbāna. He also told them that as far as speed was concerned in attaining Magga Insight (abhiññā) Bāhiya was the fastest, the best (etadaggaṃ). The bhikkhus were puzzled by the statement made by the Buddha and they asked him why and when Bāhiya became an arahat. To this, the Buddha replied, "Bāhiya attained arahatship while he listened to my instructions given to him on the road when we were on the alms-round". The bhikkhus wondered how one could attain arahatship after listening to just a few sentences of the Dhamma. So, the Buddha told them that the number of words or the length of a speech did not matter if it was beneficial to someone.

Then the Buddha spoke in verse as follows:

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

ကုဏ္ဍလကေသိထေရီ ဝတ္ထု

၁၀၂။ ယော စ ဂါထာ သတံ ဘာသေ၊ အနတ္ထပဒသံဟိတာ၊
ဧကံ ဓမ္မပဒံ သေယျော၊ ယံ သုတ္တာ ဥပသမ္ပတိ။

၁၀၃။ ယော သဟဿံ သဟဿေန၊ သင်္ဂါမေ မာနသေ ဇိနေး၊
ဧကဉ္စ ဇေယျမတ္တာနံ၊ သ ဝေ သင်္ဂါမဇုတ္တမော။

VIII. (3) Kuṇḍalakesitherī Vatthu

Verses 102 and 103

102. Yo ca gāthā satam bhāse, anatthapadasamhitā
Ekaṁ dhammapadam seyyo, yaṁ sutvā upasammati.

103. Yo sahasaṁ sahasena, saṅgāme mānuse jine
Ekañca jeyyamattānaṁ, sa ve saṅgāmajuttamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.

Verses 102 and 103

VIII (3) The Story of Therī Kuṇḍalakesī

While residing at the Jetavana monastery, the Buddha uttered Verses (102) and (103) of this book, with reference to Therī Kuṇḍalakesī.

Kuṇḍalakesī was the daughter of a rich man from Rājagaha. She had led a very secluded life; but one day, she happened to see a thief being led out to be killed and she immediately fell in love with him. Her parents had to pay for the freedom of the thief, and they married her off to him. Although she loved her husband very dearly, her husband being a thief, was only attracted to her property and her jewels. One day, he coaxed her to put on all her jewellery and led her to a mountain saying that he wanted to make some offerings to the guardian spirit of the mountain because that guardian spirit had saved his

life when he was about to be killed. Kuṇḍalakesī went along with her husband, but when they reached their destination, the thief revealed that he intended to kill her and take her jewels. She pleaded with him to take her jewels, but to spare her life, but it was of no avail. She then realized that if she did not get rid of her husband, there would be no way of escape for her. She felt she must be cautious and crafty. So she said to her husband that as they would be together only for a few moments more, she wanted to pay respect to him for the last time. So saying, and going round the man respectfully, she pushed him off the crag, taking him unawares.

After this, she had no desire to return home. She left all her jewellery hanging on a tree, and went on her way, without any idea where she was going. She happened to come to a place of some paribbājikās (female wandering ascetics) and she herself became a paribbājikā. The paribbājikās taught her all their one thousand problems in sophistry; being intelligent she mastered all of them within a short time. Then her teachers told her to go out into the world and if she should find somebody who could answer all her questions, to become a pupil to him. Kuṇḍalakesī went throughout the length and breadth of Jambudīpa, openly challenging everyone else to compete with her. Accordingly, she came to be known as "Jambukaparibbājikā".

On one occasion, she came to Sāvatti. Before entering the city for alms-food she made a mound of sand and stuck a branch of eugenia on it, her usual sign of invitation to all others to take up her challenge. Thera Sāriputta took up her challenge. Kuṇḍalakesī asked him a thousand questions and Thera Sāriputta answered them all. When his turn came, he asked her just this, "What is the one? (ekam nāma kim)". Kuṇḍalakesī could not answer, so she asked Thera Sāriputta to teach her the answer to the question. Thera Sāriputta replied that she should first become a bhikkhunī; so she became a bhikkhunī, by the name of Therī Kuṇḍalakesī. Within a few days, she became an arahat.

Soon after this, the bhikkhus asked the Buddha, "Could it be possible for Bhikkhunī Kuṇḍalakesī to become an arahat after listening to the Dhamma only a little"? They also added that this lady had fought and won a victory over her husband, who was thief, before she became a paribbājikā.

Then the Buddha spoke in verse as follows:

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single verse of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle, but one who conquers himself is, indeed the greatest of conquerors.

အနတ္ထပုစ္ဆကဗြာဟ္မဏ ဝတ္ထု

၁၀၄။ အတ္တာ ဟဝေ ဇိတံ သေယျော၊ ယာ စာယံ ဣတရာ ပဇာ၊
အတ္တဒန္တဿ ပေါသဿ၊ နိစ္စံ သညတစာရိနော။

၁၀၅။ နေဝ ဒေဝေါ န ဂန္ဓဗ္ဗော၊ န မာရော သဟ ဗြဟ္မဏာ၊
ဇိတံ အပဇိတံ ကယိရာ၊ တထာရှပဿ ဇန္တုနော။

VIII. (4) Anattapucchakabrāhmaṇa Vatthu

Verses 104 and 105

104. Attā have jitaṃ seyyo, yā cāyaṃ itarā pajā
Attadantassa posassa, niccaṃ saññatacārino.

105. Neva devo na gandhabbo, na māro saha brahmunā
Jitaṃ apajitaṃ kayirā, tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of the man who controls himself.

Verses 104 and 105

VIII (4) The Story of the Brahmin Anattapucchaka

While residing at the Jetavana monastery, the Buddha uttered Verses (104) and (105) of this book, with reference to Anattapucchaka, a brahmin.

On one occasion, a brahmin by the name of Anattapucchaka came to the Buddha and said to him, "Venerable Sir, I think that you know only the practices that are beneficial and not the practices that are unbeneficial". To him, the Buddha answered that he also knew the practices which were unbeneficial and harmful. Then the Buddha enumerated six practices which cause dissipation of wealth; they are: (1) sleeping until the sun has risen, (2) habitual idleness, (3) cruelty, (4) indulgence in intoxicants which causes drunkenness and negligence, (5) sauntering alone in streets at unearthly hours, and (6) sexual misconduct.

Further, the Buddha asked the brahmin how he, earned his living, and the brahmin replied that he earned his living by playing dice, i.e., by gambling. Next, the Buddha asked him whether he won or lost. When the brahmin answered that he sometimes lost

and sometimes won, the Buddha said to him, "To win in a game of dice is nothing compared to a victory over moral defilements".

Then the Buddha spoke in verse as follows:

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of the man who controls himself.

သာရိပုတ္တတ္ထေရဿ မာတုလ ဗြာဟ္မဏ ဝတ္ထု
၁၀၆။ မာသေ မာသေ သဟဿေန၊ ယော ယဇေထ သတံ သမံ၊
ဧကဉ္စ ဘာဝိတတ္တာနံ၊ မုဟုတ္တမပိ ပူဇယေ၊
သာယေဝ ပူဇနာ သေယျော၊ ယဇ္ဈေ ဝဿသတံ ဟုတံ။

VIII. (5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu

Verse 106

106. Māse māse sahasena¹, yo yajetha satam samam
Ekañca bhāvitattānam, muhuttamapi pūjaye
Sāyeva pūjanā seyyo, yañce vassasatam hutam.

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

Verse 106

VIII (5) The Story of Thera Sāriputta's Uncle

While residing at the Veluvana monastery, the Buddha uttered Verse (106) of this book, with reference to a brahmin, who was the maternal uncle of Thera Sāriputta.

On one occasion, Thera Sāriputta asked his uncle the brahmin whether he was doing any meritorious deeds. The brahmin answered that he was making offerings to the value of one thousand kahāpaṇas every month to the Nigaṇṭha ascetics, hoping to get to the Brahmā world in his next existence. Thera Sāriputta then explained to him that his teachers had given him false hopes and that they themselves did not know the way to the

1. sahasa: one thousand; in this context, one thousand kahāpaṇas. A kahāpaṇa coin can be in copper, silver or gold.

Brhamā world. So saying, he took his uncle the brahmin to the Buddha, and requested the Buddha to expound the Dhamma, which would surely take one to the Brahmā world.

The Buddha said to the brahmin, "Brahmin, an offering of a spoonful of alms-food to bhikkhu would be much better than your present offering of one thousand kahāpaṇas to your teachers".

Then the Buddha spoke in verse as follows:

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

At the end of the discourse, the brahmin, who was the maternal uncle of Thera Sāriputta, attained Sotāpatti Fruition.

သာရိပုတ္တတ္ထေရဿ ဘာဂိနယျ ဝတ္ထု
၁၀၇။ ယော စ ဝဿသတံ ဇန္တု။ အဂ္ဂိံ ပရိစရေ ဝနေ၊
ဧကဉ္စ ဘာဝိတတ္တာနံ၊ မဟုတ္တမိ ပူဇယေ၊
သာယေဝ ပူဇနာ သေယျေ၊ ယဉ္စ ဝဿသတံ ဟုတံ။

VIII. (6) Sāriputtattherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasataṃ jantu, aggim paricare vane
Ekañca bhāvitattānaṃ, muhuttamapi pūjaye
Sāyeva pūjanā seyyo, yañce vassasataṃ hutam.

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

Verse 107

VIII (6) The Story of Thera Sāriputta's Nephew

While residing at the Veluvana monastery, the Buddha uttered Verse (107) of this book, with reference to Thera Sāriputta's nephew.

On one occasion, Thera Sāriputta asked his nephew, a brahmin, whether he was doing any meritorious deeds. His nephew answered that he had been sacrificing a goat in fire-worship every month, hoping to get to the Brahmā world in his next existence. Thera Sāriputta then explained to him that his teachers had given him false hopes and that they themselves did not know the way to the Brahmā world.

Then he took his nephew the young brahmin to the Buddha. There, the Buddha taught him the Dhamma that would lead one to the Brahmā world and said to the brahmin, "Young brahmin, paying homage to the bhikkhus for a moment would be far better than making sacrifices in fire-worship for a hundred years.

Then the Buddha spoke in verse as follows:

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

At the end of the discourse, the brahmin, who was Thera Sāriputta's nephew, attained Sotāpatti Fruition.

သာရိပုတ္တတ္ထေရဿ သဟာယက ဗြာဟ္မဏ ဝတ္ထု
၁၀၈။ ယံကိန္တိ ယိဋ္ဌံ ဝ ဟုတံ ဝ လောကေ၊ သံဝတ္ထရံ ယဇေထ ပုညပေက္ခော၊
သဗ္ဗမ္ပိ တံ န စတုဘာဂမေတိ၊ အဘိဝါဒနာ ဥဇ္ဈဂတေသု သေယျေ။

VIII. (7) Sāriputtattherassa sahāyaka brāhmaṇa Vatthu

Verse 108

108. Yamkiñci yitthaṃ va hutam va loke, samvaccharam yajetha puññaṃpekkho
Sabbampi tam na catubhāgameti, abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

Verse 108

VIII (7) The Story of Thera Sāriputta's Friend

While residing at the Veluvana monastery, the Buddha uttered Verse (108) of this book, with reference to a friend of Thera Sāriputta.

On one occasion, Thera Sāriputta asked his friend, a brahmin, whether he was doing any meritorious deeds and he replied that he had been making sacrificial offerings on a big scale, hoping to get to the Brahmā world in his next existence. Thera Sāriputta told him that his teachers had given him false hopes and that they themselves did not know the way to the Brahmā world. Then he took his friend to the Buddha, who showed him the way to the Brahmā world. To the friend of Thera Sāriputta, the Buddha said, "Brahmin, worshipping the Noble Ones (Ariyas) only for a moment is better than making sacrificial offerings, great and small, throughout the year".

Then the Buddha spoke in verse as follows:

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (Ariyas) who walk the right path.

At the end of the discourse the brahmin attained Sotāpatti Fruition.

အာယုဝဇ္ဇနက္ခမာရ ဝတ္ထု

၁၀၉။ အဘိဝါဒနသီလိဿ၊ နိစ္စံ ဝုဇာပစာယိနော၊
စတ္တာရော ဓမ္မာ ဝဇ္ဇန္တိ၊ အာယု ဝဇ္ဇော သုခံ ဗလံ။

VIII. (8) Āyuvaddhanakumāra Vatthu

Verse 109

109. Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaddhanti, āyu vaṇṇo sukhaṃ balaṃ.

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

Verse 109

VIII (8) The Story of Āyuvaddhanakumāra

While residing in a village monastery near Dīghalaṅghika, the Buddha uttered Verse (109) of this book, with reference to Āyuvaddhanakumāra.

Once, there were two hermits who lived together practicing religious austerities (tapacaraṇaṃ) for forty-eight years. Later, one of the two left the hermit life and got married. After a son was born, the family visited the old hermit and paid obeisance to him: To the parents the hermit said, "May you live long," but he said nothing to the child. The parents were puzzled and asked the hermit the reason for his silence. The hermit told

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

them that the child would live only seven more days and that he did not know how to prevent his death, but Gotama Buddha might know how to do it.

So the parents took the child to the Buddha; when they paid obeisance to the Buddha, he also said, "May you live long" to the parents only and not to the child. The Buddha also predicted the impending death of the child. To prevent his death, the parents were told to build a pavilion at the entrance to the house, and put the child on a couch in the pavilion. Then some bhikkhus were sent there to recite, the parittas¹ for seven days. On the seventh day the Buddha himself came to that pavilion; the devas from all over the universe also came. At that time the ogre Avaruddhaka was at the entrance, waiting for a chance to take the child away. But as more powerful devas arrived the ogre had to step back and make room for them so that he had to stay at a place two yojanas away from the child. That whole night, recitation of parittas continued, thus protecting the child. The next day, the child was taken up from the couch and made to pay obeisance to the Buddha. This time, the Buddha said, "May you live long" to the child. When asked how long the child would live, the Buddha replied that he would live up to one hundred and twenty years. So the child was named Āyuvaddhana.

When the child grew up, he went about the country with a company of five hundred fellow devotees. One day, they came to the Jetavana monastery, and the bhikkhus, recognizing him, asked the Buddha, "For beings is there any means of gaining longevity"? To this question the Buddha answered, "By respecting and honouring the elders and those who are wise and virtuous, one would gain not only longevity, but also beauty, happiness and strength".

Then the Buddha spoke in verse as follows:

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

At the end of the discourse, Āyuvaddhana and his five hundred companions attained Sotāpatti Fruition.

သံကိစ္စသာမဏေရ ဝတ္ထု
၁၁၀။ ယော စ ဝဿသတံ ဇီဝေ၊ ဒုဿီလော အသမာဟိတော၊
ဧကာဟံ ဇီဝိတံ သေယျော၊ သီလဝန္တဿ ဈာယိနော။

1. parittas: religious stanzas that are usually recited for protection against harmful influences.

ကွန်ပျူတာစာမီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

VIII. (9) Saṁkiccasāmaṇera Vatthu

Verse 110

110. Yo ca vassasataṁ jīve, dussīlo asamāhito
Ekāhaṁ jīvitaṁ seyyo, sīlavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

Verse 110

VIII (9) The Story of Sāmaṇera Saṁkicca

While residing at the Jetavana monastery, the Buddha uttered Verse (110) of this book, with reference to Sāmaṇera Saṁkicca.

On one occasion, thirty bhikkhus each took a subject of meditation from the Buddha and left for a large village, one hundred and twenty yojanas away from Sāvatti. At that time, five hundred robbers were staying in a thick jungle, and they wanted to make an offering of human flesh and blood to the guardian spirits of the forest. So they came to the village monastery and demanded that one of the bhikkhus be given up to them for sacrifice to the guardian spirits. From the eldest to the youngest, each one of the bhikkhus volunteered to go. With the bhikkhus, there was also a young sāmaṇera by the name of Saṁkicca, who was sent along with them by Thera Sāriputta. This sāmaṇera was only seven years old, but had already attained arahatship. Saṁkicca said that Thera Sāriputta, his teacher, knowing this danger in advance, had purposely sent him to accompany the bhikkhus, and that he should be the one to go with the robbers. So saying, he went along with the robbers. The bhikkhus felt very bad for having let the young sāmaṇera go. The robbers made preparations for the sacrifice; when everything was ready, their leader came to the sāmaṇera, who was then seated, with his mind fixed on jhāna concentration. The leader of the robbers lifted his sword and struck hard at the young sāmaṇera, but the blade of the sword curled up without cutting the flesh. He straightened up the blade and struck again; this time, it bent upwards right up to the hilt without harming the sāmaṇera. Seeing this strange happening, the leader of the robbers dropped his sword, knelt at the feet of the sāmaṇera and asked his pardon. All the five hundred robbers were amazed and terror-stricken; they repented and asked permission from Saṁkicca to become bhikkhus. He complied with their request.

The young sāmaṇera accompanied by five hundred new bhikkhus returned to the village monastery and the thirty bhikkhus felt very much relieved and happy on seeing him. Then Saṁkicca and the five hundred bhikkhus continued on their way to pay respect to Thera Sāriputta, his teacher, at the Jetavana monastery. After seeing Thera Sāriputta they went to pay homage to the Buddha. When told what had happened, the Buddha said, “Bhikkhus if you rob or steal and commit all sorts of evil deeds, your life would be useless, even if you were to live a hundred years. Living a virtuous life even for a single day is much better than a hundred years of a life of depravity”.

Then the Buddha spoke in verse as follows:

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

At the end of the discourse, the five hundred bhikkhus attained arahatship.

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၁၁၁။ ယော စ ဝဿသတံ ဇီဝေ၊ ဒုပ္ပညော အသမာဟိတော၊
ကောဟံ ဇီဝိတံ သေယျော၊ ပညဝန္တဿ ဈာယိနော။

VIII. (10) Khāṇu Koṇḍaññaṭṭhera Vatthu

Verse 111

111. Yo ca vassasataṃ jīve, duppañño asamāhito
Ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

Verse 111

VIII (10) The Story of Khāṇu-Koṇḍañña

While residing at the Jetavana monastery, the Buddha uttered Verse (111) of this book, with reference to Khāṇu Koṇḍañña.

Thera Koṇḍañña, after taking a subject of meditation from the Buddha, went into the jungle to practise meditation and there attained arahatship. Coming back to pay homage to the Buddha, he stopped on the way because he was very tired. He sat on a large stone slab, his mind fixed in jhāna concentration. At that moment five hundred robbers after

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looting a large village came to the place where the therā was. Taking him for a tree stump they put their bundles of loot all over and around the body of the therā. When day broke they realized that what they took to be a tree stump was, in fact, a living being. Then again, they thought it was an ogre and ran away in fright.

The therā revealed to them that he was only a bhikkhu and not an ogre and told them not to get frightened. The robbers were awed by his words, and asked his pardon for having wronged him. Soon afterwards, all the robbers requested the therā to admit them into the Order. From that time, Therā Koṇḍañña came to be known as “Khāṇu Koṇḍañña” (tree-stump Koṇḍañña).

The therā accompanied by the new bhikkhus went to the Buddha and told him all that had happened. To them the Buddha said, “To live for a hundred years in ignorance, doing foolish things, is useless; now that you have seen the Truth and have become wise, your life of one day as a wise man is much more worthwhile”.

Then the Buddha spoke in verse as follows:

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

သပ္ပဒါသတ္ထေရ ဝတ္ထု
၁၁၂။ ယော စ ဝဿသတံ ဇီဝေ၊ ကုသိတော ဟိနဝိရိယော၊
ဧကာဟံ ဇီဝိတံ သေယျော၊ ဝီရိယမာရဘတော ဒဉ္စံ။

VIII. (11) Sappadāsathera Vatthu

Verse 112

112. Yo ca vassasataṃ jīve, kusīto¹ hīnavīriyo
Ekāhaṃ jīvitam seyyo, vīriyamārabhato dāḥam.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice.)

Verse 112

VIII (11) The Story of Thera Sappadāsa

1. kusīto: an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.

While residing at the Jetavana monastery, the Buddha uttered Verse (112) of this book, with reference to Thera Sappadāsa.

Once a bhikkhu was not feeling happy with the life of a bhikkhu; at the same time he felt that it would be improper and humiliating for him to return to the life of a householder. So he thought it would be better to die. So thinking, on one occasion, he put his hand into a pot where there was a snake but the snake did not bite him. This was because in a past existence the snake was a slave and the bhikkhu was his master. Because of this incident the bhikkhu was known as Thera Sappadāsa. On another occasion, Thera Sappadāsa took a razor to cut his throat; but as he placed the razor on his throat he reflected on the purity of his morality practice throughout his life as a bhikkhu and his whole body was suffused with delightful satisfaction (pīti) and bliss (sukha). Then detaching himself from pīti, he directed his mind to the development of Insight Knowledge and soon attained arahatship, and he returned to the monastery.

On arrival at the monastery, other bhikkhus asked him where he had been and why he took the knife along with him. When he told them about his intention to take his life, they asked him why he did not do so. He answered, "I originally intended to cut my throat with this knife, but I have now cut off all moral defilements with the knife of Insight Knowledge". The bhikkhus did not believe him; so they went to the Buddha and asked, "Venerable Sir, this bhikkhu claims that he has attained arahatship as he was putting the knife to his throat to kill himself. Is it possible to attain Arahatta Magga within such a short time"? To them the Buddha said, "Bhikkhus! Yes, it is possible; for one who is zealous and strenuous in the practice of Tranquillity and Insight Development, arahatship can be gained in an instant. As the bhikkhu walks in meditation, he can attain arahatship even before his raised foot touches the ground".

Then the Buddha spoke in verse as follows:

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice.)

ပဋ္ဌာစာရာထေရီ ဝတ္ထု

၁၁၃။ ယော စ ဝဿသတံ ဇီဝေ၊ အပဿံ ဥဒယဗ္ဗယံ၊

ဧကာဟံ ဇီဝိတံ သေယျေ၊ ပဿတော ဥဒယဗ္ဗယံ။

VIII. (12) Paṭācārātherī Vatthu

Verse 113

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113. Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ¹
Ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

Verse 113

VIII (12) The Story of Therī Paṭācārā

While residing at the Jetavana monastery, the Buddha uttered Verse (113) of this book, with reference to Paṭācārā.

Paṭācārā was the daughter of a rich man from Sāvatthi. She was very beautiful and was guarded very strictly by her parents. But one day, she eloped with a young male attendant of the family and went to live in a village, as a poor man's wife. In due course she became pregnant and as the time for confinement drew near, she asked permission from her husband to return to her parents in Sāvatthi, but her husband discouraged her. So, one day, while her husband was away, she set out for the home of her parents. Her husband followed her and caught up with her on the way and pleaded with her to return with him; but she refused. It so happened that as her time was drawing so near, she had to give birth to a son in one of the bushes. After the birth of her son she returned home with her husband.

Then, she was again with child and as the time for confinement drew near taking her son with her, she again set out for home of her parents in Sāvatthi. Her husband followed her and caught up with her on the way; but her time for delivery was coming on very fast and it was also raining hard. The husband looked for a suitable place for confinement and while he was clearing a little patch of land, he was bitten by a poisonous snake, and died instantaneously. Paṭācārā waited for her husband, and while waiting for his return she gave birth to her second son. In the morning, she searched for her husband, but only found his dead body. Saying to herself that her husband died on account of her, she continued on her way to her parents.

1. udayabbayaṃ: the arising and the dissolving of the five aggregates (khandhas). Udayabhayañāṇa is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.

Because it had rained incessantly the whole night, the river Aciravatī was in spate; so it was not possible for her to cross the river carrying both her son. Leaving the elder boy on this side of the river, she crossed the stream with her day-old son and left him on the other bank. She then came back for the elder boy. While she was still in the middle of the river, a large hawk hovered over the younger child taking it for a piece of meat. She shouted to frighten away the bird, but it was all in vain; the child was carried away by the hawk. Meanwhile, the elder boy heard his mother shouting from the middle of the stream and thought she was calling out to him to come to her. So he entered the stream to go to his mother, and was carried away by the strong current. Thus, Paṭācārā lost her two sons as well as her husband.

So she wept and lamented loudly, "A son is carried away by a hawk, another son is carried away by the current, my husband is also dead, bitten by a poisonous snake"! Then, she saw a man from Sāvatthi and she tearfully asked after her parents. The man replied that due to a violent storm in Sāvatthi the previous night, the house of her parents had fallen down and that both her parents, together with her brother, had died, and had been cremated on one funeral pyre. On hearing this tragic news, Paṭācārā went stark mad. She did not even notice that her clothes had fallen off from her and that she was half-naked. She went about the streets, shouting out her woes.

While the Buddha was giving a discourse at the Jetavana monastery, he saw Paṭācārā at a distance; so he willed that she should come to the congregation. The crowd seeing her coming tried to stop her, saying "Don't let the mad woman come in". But the Buddha told them not to prevent her coming in. When Paṭācārā was close enough to hear him, he told her to be careful and to keep calm. Then, she realized that she did not have her skirt on and shamefacedly sat down. Someone gave her a piece of cloth and she wrapped herself up in it. She then told the Buddha how she had lost her sons, her husband, her brothers and her parents.

The Buddha said to her, "Paṭācārā, have no fear; you have now come to one who can protect you and guide you. Throughout this round of existences (saṃsāra), the amount of tears you have shed on account of the death of your sons, husbands, parents and brothers is voluminous; it is even more than the waters of the four oceans". Thus the Buddha expounded to her the Anamatagga Sutta, which dealt with countless existences, and she felt relieved. Then, the Buddha added that one should not think too much about those who were gone, but that one should purify oneself and strive to realize Nibbāna. On hearing this exhortation from the Buddha, Paṭācārā attained Sotāpatti Fruition.

Then, Paṭācārā became a bhikkhunī. One day, she was cleaning her feet with water from a water-pot. As she poured the water for the first time, it flowed only a short distance and disappeared; then she poured for the second time and the water went a little farther, but the water she poured for the third time went the farthest. As she looked at the flow and the disappearance of water poured out successively for three times, she came to perceive clearly the three stages in the life of beings. The Buddha seeing her through supernormal power from the Jetavana monastery sent forth his radiance and appeared to her in person. He then said to her, "Paṭācārā you are now on the right track, and you now have the true perception of the aggregates (khandhas). One who does not perceive the impermanence, unsatisfactoriness and insubstantiality of the aggregates is useless, even if he were to live for a hundred years."

Then the Buddha spoke in verse as follows:

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and dissolving of the five aggregates.

At the end of the discourse, Paṭācārā attained arahatship.

ကိသာဂေါတမီ ဝတ္ထု

၁၁၄။ ယော စ ဝဿသတံ ဇီဝေ၊ အပဿံ အမတံ ပဒံ၊

ဧကာဟံ ဇီဝိတံ သေယျေ၊ ပဿတော အမတံ ပဒံ။

VIII. (13) Kisāgotamī Vatthu

Verse 114

114. Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ
Ekāhaṃ jīvitaṃ seyyo, passato amataṃ padaṃ.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

Verse 114

VIII (13) The Story of Therī Kisāgotamī

While residing at the Jetavana monastery, the Buddha uttered Verse (114) of this book, with reference to Kisāgotamī.

Kisāgotamī was the daughter of a rich man from Sāvatti; she was known as Kisāgotamī because of her slim body. Kisāgotamī was married to a rich young man and a son was born to them. The boy died when he was just a toddler and Kisāgotamī was stricken with grief. Carrying the dead body of her son, she went about asking for medicine that would restore her son to life from everyone she happened to meet. People began to think that she had gone mad. But a wise man seeing her condition thought that he should be of some help to her. So, he said to her, "The Buddha is the person you should approach, he has the medicine you want; go to him". Thus, she went to the Buddha and asked him to give her the medicine that would restore her dead son to life.

The Buddha told her to get some mustard seeds from a house where there had been no death. Carrying her dead child in her bosom, Kisāgotamī went from house to house, with the request for some mustard seeds. Everyone was willing to help her, but she could not find a single house where death had not occurred. Then, she realized that hers was not the only family that had faced death and that there were more people dead than living. As soon as she realized this, her attitude towards her dead son changed; she was no longer attached to the dead body of her son.

She left the corpse in the jungle and returned to the Buddha and reported that she could find no house where death had not occurred. Then the Buddha said, "Gotamī, you thought that you were the only one who had lost a son. As you have now realized, death comes to all beings; before their desires are satiated death takes them away". On hearing this, Kisāgotamī fully realized the impermanence, unsatisfactoriness and insubstantiality of the aggregates and attained Sotāpatti Fruition.

Soon afterwards, Kisāgotamī became a bhikkhunī. One day, as she was lighting the lamps she saw the flames flaring up and dying out, and suddenly she clearly perceived the arising and the perishing of beings. The Buddha, through supernormal power, saw her from his monastery, and sent forth his radiance and appeared to her in person. Kisāgotamī was told to continue meditating on the impermanent nature of all beings and to strive hard to realize Nibbāna.

Then the Buddha spoke in verse as follows:

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

At the end of the discourse Therī Kisāgotamī attained arahatship.

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ဗဟုပုတ္တိကတ္ထေရီ ဝတ္ထု

၁၁၅။ ယော စ ဝဿသတံ ဇီဝေ၊ အပဿံ ဓမ္မပုတ္တံ၊
ဧကာဟံ ဇီဝိတံ သေယျော၊ ပဿတော ဓမ္မပုတ္တံ။

VIII. (14) Bahuputtikattherī Vatthu

Verse 115

115. Yo ca vassasatam jīve, apassam dhammamuttamam¹
Ekāham jīvitam seyyo, passato dhammamuttamam.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamam), is a day in the life of one who comprehends the Noble Dhamma.

Verse 115

VIII (14) The Story of Therī Bahuputtikā

While residing at the Jetavana monastery, the Buddha uttered Verse (115) of this book, with reference to Bahuputtikā, a mother of many children.

Once in Sāvatthi, there lived a couple, with their seven sons and seven daughters. All the children got married and the family was doing quite well. Then, the father died and the mother kept all the property without giving anything to the children. Her sons and daughters wanted the inheritance, so they said, to their mother, "What benefit do we get from our property? Can't we make it multiply? Can't we look after our mother?" They said such things again and again so their mother thought that her children would look after her, and she finally divided up the property without leaving anything for herself.

After the division of the property, she first went to stay with her eldest son, but her daughter-in-law complained and said, "She has come and stayed with us, as if she has given us two shares!" and such other things. So, Bahuputtikā went to stay with her second son, and the same things were said. Thus, she went from one son to another, from one daughter to the next; but none of them was willing to take her on for a long stretch of time and none paid her due respect.

The old lady was hurt and felt bitter against her children; she left her family and became a bhikkhunī. Because she was a mother of many children she came to be known

1. dhammamuttamam: the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.

as Bahuputtikā. Bahuputtikā realized that she became a bhikkhunī only in her old age and that she must not be negligent, but must make use of the remaining period of her life to the utmost. So, for the whole night, she meditated on the Dhamma taught by the Buddha. The Buddha seeing her from the Jetavana monastery, through supernormal power, sent forth the radiance and appeared seated in front of her. Then the Buddha said to her, "The life of one who does not practise the Dhamma taught by me is useless, even if he were to live for a hundred years".

Then the Buddha spoke in verse as follows:

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamam), is a day in the life of one who comprehends the Noble Dhamma.

သဟဿဝဂ္ဂေါ အဋ္ဌမော နိဋ္ဌိတော။

Sahassavaggo atthamo nitthito.

End of Chapter Eight: The Thousand.

Chapter IX

ဣ ပါပဝဂ္ဂ

9. Pāpavagga

Evil (Pāpavagga)

စူဠေကသာဓက ဝတ္ထု

၁၁၆။ အဘိတ္ထရေထ ကလျာဏေ၊ ပါပါ စိတ္တံ နိဝါရယေ၊

ဒန္တံ ဟိ ကရောတာ ပုညံ၊ ပါပသ္မိံ ရမတိ မနော။

IX. (1) Cūḷekasāṭaka Vatthu

Verse 116

116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye

Dandhaṃ hi karoto puññaṃ, pāpasmim̐ ramatī mano.

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

Verse 116

IX (1) The Story of Cūḷekasāṭaka

While residing at the Jetavana monastery, the Buddha uttered Verse (116) of this book, with reference to a brahmin couple by the name of Cūḷekasāṭaka.

There was once a brahmin couple in Sāvatti, who had only one outer garment between the two of them. Because of this they were also known as Ekasāṭaka. As they had only one outer garment, both of them could not go out at the same time. So, the wife would go to listen to the discourse given by the Buddha during the day and the husband would go at night. One night, as the brahmin listened to the Buddha, his whole body came to be suffused with delightful satisfaction and he felt a strong desire to offer the outer garment he was wearing to the Buddha. But he realized that if he were to give away the only outer garment he had, there would be none left for him and his wife. So he wavered and hesitated. Thus, the first and the second watches of the night passed. Came the third watch and he said to himself, "If I am so miserly and hesitant, I will not be able to avoid falling to the four Lower Words (apāyas); I shall now offer my outer garment to the Buddha". So saying, he placed the piece of cloth at the feet of the Buddha and cried out "I have won" three times.

King Pasenadi of Kosala, who was among the audience, heard those words and ordered a courtier to investigate. Learning about the brahmin's offering to the Buddha, the king commented that the brahmin had done something which was not easy to do and so should be rewarded. The king ordered his men to give the brahmin a piece of cloth as a reward for his faith and generosity. The brahmin offered that piece of cloth also to the Buddha and he was rewarded by the king with two pieces of cloth. Again, the brahmin offered the two pieces of cloth to the Buddha and he was rewarded with four. Thus, he offered to the Buddha whatever was given him by the king, and each time the king doubled his reward. When finally, the reward came up to thirty-two pieces of cloth, the brahmin kept one piece for himself and another for his wife, and offered the remaining thirty pieces to the Buddha.

Then, the king again commented that the brahmin had truly performed a very difficult task and so must be rewarded fittingly. The king sent a messenger to the palace to bring two pieces of velvet cloth, each of which was worth one hundred thousand, and gave them to the brahmin. The brahmin made those two pieces of valuable cloth into two canopies and kept one in the Perfumed Chamber where the Buddha slept and the other in his own house above the place where a bhikkhu was regularly offered alms-food. When the king next went to the Jetavana monastery to pay homage to the Buddha, he saw the velvet canopy and recognized it as the offering made by the brahmin and he was very pleased. This time, he made a reward of seven kinds in fours (sabbacatukka), viz., four elephants, four horses, four female slaves, four male slaves, four errand boys, four villages and four thousand in cash.

When the bhikkhus heard about this, they asked the Buddha, "How is it that, in the case of this brahmin, a good deed done at present bears fruit immediately?" To them the Buddha replied, "If the brahmin had offered his outer garment in the first watch of the night, he would have been rewarded with sixteen of each kind; if he had made his offering during the middle watch, he would have been rewarded with eight of each kind; since he had made his offering only during the last watch of the night, he was rewarded with only four of each kind. So, when one wants to give in charity, one should do so quickly; if one procrastinates, the reward comes slowly and only sparingly. Also, if one is too slow in doing good deeds, one may not be able to do it at all, for the mind tends to take delight in doing evil.

Then the Buddha spoke in verse as follows:

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

သေယျသကတ္ထေရ ဝတ္ထု

၁၁၇။ ပါပဇ္ဇေ ပုရိသော ကယိရာ၊ န နံ ကယိရာ ပုနပ္ပုနံ၊
န တမှိ ဆန္တံ ကယိရာထ၊ ဒုက္ခော ပါပဿ ဥစ္စယော။

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpañce puriso kayirā, na naṃ kayirā punappunam
Na tamhi chandam kayirātha, dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

Verse 117

IX (2) The Story of Thera Seyyasaka

While residing at the Jetavana monastery, the Buddha uttered Verse (117) of this book, with reference to Thera Seyyasaka.

Once there was a therā by the name of Seyyasaka, who was in the habit of masturbating. When the Buddha heard about this, he rebuked the therā for doing something that would lead one farther away from the attainment of Magga and Phala. At the same time, the Buddha laid down the discipline prohibiting such indulgence in sexual pleasures, i.e., Saṃghādisesa Āpatti, offences which require penance and suspension from the Order. Then, the Buddha added, "This kind of offence can only lead to evil results in this world as well as in the next".

Then the Buddha spoke in verse as follows:

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

လာဇဒေဝဓီတာ ဝတ္ထု

၁၁၈။ ပုညဇ္ဇေ ပုရိသော ကယိရာ၊ ကယိရာ နံ ပုနပ္ပုနံ၊
တမှိ ဆန္တံ ကယိရာထ၊ သုခေါ ပုညဿ ဥစ္စယော။

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññañce puriso kayirā, kayirā naṃ punappunam
Tamhi chandam kayirātha, sukho puññassa uccayo.

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

Verse 118

IX (3) The Story of Ḷājadevadhītā

While residing at the Jetavana monastery, the Buddha uttered Verse (118) of this book, with reference to Ḷājā, a female deva.

At one time, Thera Mahākassapa stayed in the Pippali cave and remained in sustained absorption in concentration (samāpatti) for seven days. Soon after he had arisen from samāpatti, wishing to give someone a chance of offering something to a therā just arisen from samāpatti, he looked out and found a young maid frying corn in a field-hut. So he stood at her door for alms-food and she put all the pop corn into the bowl of the therā. As she turned back after offering pop corn to the therā, she was bitten by a poisonous snake and died. She was reborn in Tāvātimsa deva world and was known as Ḷājā (pop corn) devadhītā.

Ḷājā realized that she was reborn in Tāvātimsa because she had offered pop corn to Thera Mahākassapa and felt very grateful to him. Then she concluded that she should keep on doing some services to the therā in order to make her good fortune more enduring. So, every morning she went to the monastery of the therā, swept the premises, filled up water pots, and did other services. At first, the therā thought that young sāmaṇeras had done those services; but one day, he found out that a female deva had been performing those services. So he told her not to come to the monastery any more; as people might start talking if she kept on coming to the monastery. Ḷājadevadhītā was very upset; she pleaded with the therā and cried, "Please do not destroy my riches, my wealth". The Buddha heard her cries and sent forth the radiance from his chamber and said to the female deva, "Devadhītā, it is the duty of my son Kassapa to stop your coming to the monastery; to do good deeds is the duty of one who is anxious to gain merit".

Then the Buddha spoke in verse as follows:

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

At the end of the discourse, Lājadevadhītā attained Sotāpatti Fruition.

အနာထဝိဇ္ဇိကသေဋ္ဌိ ဝတ္ထု

၁၁၉။ ပါပေါပိ ပဿတိ ဘဒ္ဒိ ယာဝ ပါပံ န ပစ္စတိ၊
ယဒါ စ ပစ္စတိ ပါပံ၊ အထ ပါပေါ ပါပါနိ ပဿတိ။

၁၂၀။ ဘဒ္ဒေါပိ ပဿတိ ပါပံ၊ ယာဝ ဘဒ္ဒိ န ပစ္စတိ၊
ယဒါ စ ပစ္စတိ ဘဒ္ဒိ၊ အထ ဘဒ္ဒေါ ဘဒ္ဒါနိ ပဿတိ။

IX. (4) Anāthapiṇḍikasetṭhi Vatthu

Verses 119 and 120

119. Pāpopi passati bhadraṃ, yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ, atha pāpo pāpāni passati.

120. Bhadropi passati pāpaṃ, yāva bhadraṃ na paccati
Yadā ca paccati bhadraṃ, atha bhadro bhadraṇi passati.

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

Verses 119 and 120

IX (4) The Story of Anāthapiṇḍika

While residing at the Jetavana monastery, the Buddha uttered Verses (119) and (120) of this book, with reference to Anāthapiṇḍika, the famous rich man of Sāvatthi.

Anāthapiṇḍika was the donor of the Jetavana monastery, which was built at a cost of fifty-four crores. He was not only generous but also truly devoted to the Buddha. He would go to the Jetavana monastery and pay homage to the Buddha thrice daily. In the mornings he would bring along rice gruel, in the day-time some suitable rich food or medicine and in the evenings some flowers and incense. After some time Anāthapiṇḍika became poor, but being a sotāpanna he was not shaken by misfortune, and he continued to do his daily acts of charity. One night, the spirit guarding the gate to the house of Anāthapiṇḍika appeared to him in person, and said, "I am the guardian of your gate. You have been offering your property to Samaṇa Gotama with no thoughts of your future. That is why you are now a poor man. Therefore, you should make no more offerings to Samaṇa Gotama and should look after your own business affairs and get rich again".

Anāthapiṇḍika drove the guardian spirit out of his house for saying such things, and as Anāthapiṇḍika was a sotāpanna the guardian spirit could not disobey him and so had to leave the premises. He had nowhere to go and wanted to return but was afraid of Anāthapiṇḍika. So, he approached Sakka, king of the devas. Sakka advised him first to do a good turn to Anāthapiṇḍika, and after that, to ask his pardon. Then Sakka continued, "There are about eighteen crores taken as loans by some traders which are not yet repaid to Anāthapiṇḍika; another eighteen crores buried by the ancestors of Anāthapiṇḍika, which have been washed away into the ocean, and another eighteen crores, which belong to no one, buried in a certain place. Go and recover all these wealth by your supernatural power and fill up the rooms of Anāthapiṇḍika. Having done so, you may ask his pardon". The guardian spirit did as instructed by Sakka, and Anāthapiṇḍika again became rich.

When the guardian spirit told Anāthapiṇḍika about the information and instructions given by Sakka, about the recovery of his riches from underneath the earth, from within the ocean and from the debtors, he was struck with awe. Then Anāthapiṇḍika took the guardian spirit to the Buddha. To both of them the Buddha said, "One may not enjoy the benefits of a good deed, or suffer the consequences of a bad deed for a long time; but time will surely come when his good or bad deed will bear fruit and ripen".

Then the Buddha spoke in verse as follows:

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.
120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

At the end of the discourse, the guardian spirit of the gate of Anāthapiṇḍika's house attained Sotāpatti Fruition.

အသညတပရိက္ခရာ ဝတ္ထု၊
၁၂၁။ မာဝမညေထ ပါပဿ၊ န မန္တံ အာဂမိဿတိ၊
ဥဒဓိန္နုနိပါတေန၊ ဥဒကုဗ္ဗောပိ ပူရတိ၊
ဗာလော ပူရတိ ပါပဿ၊ ထောကံ ထောကမ္ပိ အာစိနံ။

IX. (5) Asaññataparikkhāra Vatthu

Verse 121

121. Māvamaññetha pāpassa, na mandam āgamissati
Udabindunipātena, udakumbhopi pūrati

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Bālo pūrati pāpassa, thokaṃ thokampi ācinam.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

Verse 121

IX (5) The Story of a Careless Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (121) of this book, with reference to a bhikkhu who was careless in the use of furniture belonging to the monastery.

This bhikkhu, after using any piece of furniture, such as a couch, a bench or a stool belonging to the monastery, would leave it outside in the compound, thus exposing it to rain and sun and also to white ants. When other bhikkhus chided him for his irresponsible behaviour, he would retort, "I do not have the intention to destroy those things; after all, very little damage has been done," and so on and so forth and he continued to behave in the same way. When the Buddha came to know about this, he sent for the bhikkhu and said to him, "Bhikkhu, you should not behave in this way; you should not think lightly of an evil, however small it may be, because it will become big if you do it habitually".

Then the Buddha spoke in verse as follows:

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

ဝိဇ္ဇာလပါဒကသေဋ္ဌိ ဝတ္ထု

၁၂၂။ မာဝမညေထ ပုညဿ၊ န မန္တံ အာဂမိဿတိ၊
ဥဒဗိန္တုနိပါတေန၊ ဥဒကုမ္ဘောပိ ပူရတိ၊
ဗီရော ပူရတိ ပုညဿ၊ ထောက် ထောက်မ္ဘိ အာစိနံ။

IX. (6) Biḷālapādakasetṭhi Vatthu

Verse 122

122. Māvamaññetha puññassa, na mandam āgamissati
Udabindunipātena, udakumbhopi pūrati
Dhīro pūrati puññassa, thokaṃ thokampi ācinam.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

Verse 122

IX (6) The Story of Biḷālapādaka

While residing at the Jetavana monastery, the Buddha uttered Verse (122) of this book, with reference to Biḷālapādaka, a rich man.

Once, a man from Sāvatti, having heard a discourse given by the Buddha, was very much impressed, and decided to practise what was taught by the Buddha. The exhortation was to give in charity not only by oneself but also to get others to do so and that by so doing one would gain much merit and have a large number of followers in the next existence. So, that man invited the Buddha and all the resident bhikkhus in the Jetavana monastery for alms-food the next day. Then he went round to each one of the houses and informed the residents that alms-food would be offered the next day to the Buddha and other bhikkhus and so to contribute according to their wishes. The rich man Biḷālapādaka seeing the man going round from house to house disapproved of his behaviour and felt a strong dislike for him and murmured to himself, "O this wretched man! Why did he not invite as many bhikkhus as he could himself offer alms, instead of going round coaxing people"? So he asked the man to bring his bowl and into this bowl, he put only a little rice, only a little butter, only a little molass. These were taken away separately and not mixed with what others had given. The rich man could not understand why his things were kept separately, and he thought perhaps that man wanted others to know that a rich man like him had contributed very little and so put him to shame. Therefore, he sent a servant to find out.

The promoter of charity put a little of everything that was given by the rich man into various pots of rice and curry and sweetmeats so that the rich man may gain much merit. His servant reported what he had seen; but Biḷālapādaka did not get the meaning and was not sure of the intention of the promoter of charity. However, the next day he went to the place where alms-food was being offered. At the same time, he took a knife with him, intending to kill the chief promoter of charity, if he were to reveal in public just how little a rich man like him contributed.

But this promoter of charity said to the Buddha, "Venerable Sir, this charity is a joint offering of all; whether one has given much or little is of no account; each one of us has

given in faith and generosity; so may all of us gain equal merit". When he heard those words, Biḷālapādaka realized that he had wronged the man and pondered that if he were not to own up his mistake and ask the promoter of charity to pardon him, he would be reborn in one of the four lower worlds (apāyas). So he said, "My friend, I have done you a great wrong by thinking ill of you; please forgive me". The Buddha heard the rich man asking for pardon, and on enquiry found out the reason. So, the Buddha said, "My disciple, you should not think lightly of a good deed, however small it may be, for small deeds will become big if you do them habitually".

Then the Buddha spoke in verse as follows:

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

At the end of the discourse, Biḷālapādaka the rich man attained Sotāpatti Fruition.

မဟာနေဝါကံဇ ဝတ္ထု

၁၂၃။ ဝါကံဇောံ ဘယံ မဂ္ဂံ၊ အပ္ပသတ္ထော မဟဒ္ဓန္ဓော၊
ဝိသံ ဇီဝိတုကာမောံ၊ ပါပါနိ ပရိဝုဇ္ဈယော။

IX. (7) Mahādhanaṇḍija Vatthu

Verse 123

123. Vāṇijova bhayaṃ maggaṃ, appasattho mahaddhano
Visaṃ jīvitukāmo, pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

Verse 123

IX (7) The Story of Mahādhana

While residing at the Jetavana monastery, the Buddha uttered Verse (123) of this book, with reference to Mahādhana the merchant.

Mahādhana was a rich merchant from Sāvatthi. On one occasion, five hundred robbers were planning to rob him, but they did not get the chance to rob him. In the meantime, they heard that the merchant would soon be going out with five hundred carts loaded with valuable merchandise. The merchant Mahādhana also invited the bhikkhus who would like to go on the same journey to accompany him, and he promised to look to

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their needs on the way. So, five hundred bhikkhus accompanied him. The robbers got news of the trip and went ahead to lie in wait for the caravan of the merchant. But the merchant stopped at the outskirts of the forest where the robbers were waiting. The caravan of was to move on after camping there for a few days. The robbers got the news of the impending departure and made ready to loot the caravan; the merchant, in his turn, also got news of the movements of the bandits and he decided to return home. The bandits now heard that the merchant would go home; so they waited on the homeward way. Some villagers sent word to the merchant about the movements of the bandits, and the merchant finally decided to remain in the village for some time. When he told the bhikkhus about his decision, the bhikkhus returned to Sāvatthi by themselves.

On arrival at the Jetavana monastery, they went to the Buddha and informed him about the cancellation of their trip. To them, the Buddha said, "Bhikkhus, Mahādhana keeps away from the journey beset with bandits; one who does not want to die keeps away from poison; so also, a wise bhikkhu, realizing that the three levels of existence¹ are like a journey beset with danger, should strive to keep away from doing evil".

Then the Buddha spoke in verse as follows:

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

At the end of the discourse, those five hundred bhikkhus attained Sotāpatti Fruition.

ကုက္ကုဋ္ဌမိတ္တနေသာဒ ဝတ္ထု
၁၂၄။ ပါဏိမိ ဝေ ဝဏော နာဿ၊ ဟရေယျ ပါဏိနာ ဝိသံ၊
နာဗ္ဗဏံ ဝိသမန္နေတိ၊ နတ္ထိ ပါပံ အကုပ္ပတော။

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visam
Nābbaṇam visamanveti, natthi pāpam akubbato.

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

1. The three levels of existence are:

- (a) Kāmahava, the level of sensuous existence; comprising the eleven realms of sense-desire;
- (b) Rūpabhava, the level of fine material existence; comprising sixteen of the realms of Brahmās;
- (c) Arūpabhava, the level of non-material existence; comprising four realms of the upper Brahmās.

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Verse 124

IX (8) The Story of Kukkuṭamitta

While residing at the Veḷuvana monastery, the Buddha uttered Verse (124) of this book, with reference to the hunter Kukkuṭamitta and his family.

At Rājagaha there was once a rich man's daughter who had attained Sotāpatti Fruition as a young girl. One day, Kukkuṭamitta, a hunter, came into town in a cart to sell venison. Seeing Kukkuṭamitta the hunter, the rich young lady fell in love with him immediately; she followed him, married him and lived with him in a small village. As a result of that marriage, seven sons were born to them and in course of time, all the sons got married. One day, the Buddha surveyed the world early in the morning with his supernormal power and found that the hunter, his seven sons and their wives were due for attainment of Sotāpatti Fruition. So, the Buddha went to the place where the hunter had set his trap in the forest. He put his footprint close to the trap and seated himself under the shade of a bush, not far from the trap.

When the hunter came, he saw no animal in the trap; he saw the footprint and surmised that someone must have come before him and let out the animal. So, when he saw the Buddha under the shade of the bush, he took him for the man who had freed the animal from his trap and flew into a rage. He took out his bow and arrow to shoot at the Buddha, but as he drew his bow, he became immobilized and remained fixed in that position like a statue. His sons followed and found their father; they also saw the Buddha at some distance and thought he must be the enemy of their father. All of them took out their bows and arrows to shoot at the Buddha, but they also became immobilized and remained fixed in their respective postures. When the hunter and his sons failed to return, the hunter's wife followed them into the forest, with her seven daughters-in-law. Seeing her husband and all her sons with their arrows aimed at the Buddha, she raised both her hands and shouted, "Do not kill my father".

When her husband heard her words, he thought, "This must be my father-in-law" and her sons thought "This must be our grandfather"; and thoughts of loving-kindness came into them. Then the lady said to them, "Put away your bows and arrows and pay obeisance to my father". The Buddha realized that, by this time, the minds of the hunter and his sons had softened and so he willed that they should be able to move and to put away their bows and arrows. After putting away their bows and arrows, they paid obeisance to the Buddha and the Buddha expounded the Dhamma to them. In the end,

the hunter, his seven sons and seven daughters-in-law, all fifteen of them, attained Sotāpatti Fruition.

Then the Buddha returned to the monastery and told Thera Ānanda and other bhikkhus about the hunter Kukkuṭamitta and his family attaining Sotāpatti Fruition in the early part of the morning. The bhikkhus then asked the Buddha, "Venerable Sir, is the wife of the hunter, who is a sotāpanna, also not guilty of taking life, if she has been getting things like nets, bows and arrows for her husband when he goes out hunting"? To this question the Buddha answered, "Bhikkhus, the sotāpannas do not kill, they do not wish others to get killed. The wife of the hunter was only obeying her husband in getting things for him. Just as the hand that has no wound is not affected by poison, so also, because she has no intention to do evil she is not doing any evil".

Then the Buddha spoke in verse as follows:

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

ကောကသုနဓလုဒ္ဓက ဝတ္ထု၊
၁၂၅။ ယော အပ္ပဒုဋ္ဌဿ နရဿ ဒုဿတိ၊ သုဒ္ဓဿ ဝေါဿ အနင်္ဂဏဿ၊
တမေဝ ဗာလံ ပစ္စေတိ ပါပံ၊ သုခုမော ရဇေ ပဋိဝါတံ ခိတ္တော။

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appadutṭhassa narassa¹ dussati, suddhassa posassa² anaṅgaṇassa
Tameva bālaṃ pacceṭi pāpaṃ, sukhumo rajo paṭivātaṃva khitto.

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

Verse 125

IX (9) The Story of Koka the Huntsman

While residing at the Jetavana monastery, the Buddha uttered Verse (125) of this book, with reference to Koka the huntsman.

1, 2. narassa/posassa: an arahat.

One morning, as Koka was going out to hunt with his pack of hounds, he met a bhikkhu entering the city for alms-food. He took that as a bad omen and grumbled to himself, "Since I have seen this wretched one, I don't think I would get anything today," and he went on his way. As expected by him he did not get anything. On his way home also he again saw the same bhikkhu returning to the monastery after having had his alms-food in the city, and the hunter became very angry. So he set his hounds on the bhikkhu. Swiftly, the bhikkhu climbed up a tree to a level just out of reach of the hounds. Then the hunter went to the foot of the tree and pricked the heels of the bhikkhu with the tip of his arrow. The bhikkhu was in great pain and was not able to hold his robes on; so the robes slipped off his body on to the hunter who was at the foot of the tree.

The dogs seeing the yellow robe thought that the bhikkhu had fallen off the tree and pounced on the body, biting and pulling at it furiously. The bhikkhu from his shelter in the tree, broke a dry branch and threw it at the dogs. Then the dogs discovered that they had been attacking their own master instead of the bhikkhu and ran away into the forest. The bhikkhu came down from the tree and found that the hunter had died and felt sorry for him. He also wondered whether he could be held responsible for the death, since the hunter had died for having been covered up by his yellow robes.

So, he went to the Buddha to clear up his doubt. The Buddha said, "My son, rest assured and have no doubt; you are not responsible for the death of the hunter; your morality (sīla) is also not soiled on account of that death. Indeed, that huntsman did a great wrong to one whom he should do no wrong and so had come to this grievous end".

Then the Buddha spoke in verse as follows:

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements, viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

At the end of the discourse the bhikkhu attained arahatship.

မဏိကာရကုလူပက တိဿတ္ထေရ ဝတ္ထု

၁၂၆။ ဂစ္ဆမေကေ ဥပ္ပဇ္ဇန္တိ၊ နိရယံ ပါပကမ္မိနော၊
သဂ္ဂံ သုဂတိနော ယန္တိ၊ ပရိနိဗ္ဗန္တိ အနာသဝါ။

IX. (10) Maṇikāraṇulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppajjanti¹, nirayaṃ pāpakammino
Saggaṃ sugatino yanti, parinibbanti anāsavā.²

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

Verse 126

IX (10) The Story of Thera Tissa

While residing at the Jetavana monastery, the Buddha uttered Verse (126) of this book, with reference to Thera Tissa.

Once, there was a gem polisher and his wife in Sāvatthi; there was also a therā, who was an arahat. Every day, the couple offered alms-food to the therā. One day, while the gem polisher was handling meat, a messenger of King Pasenadi of Kosala arrived with a ruby, which was to be cut and polished and sent back to the king. The gem polisher took the ruby with his hand which was covered with blood, put it on a table and went into the house to wash his hands. The pet crane of the family seeing the blood stained ruby and taking it for a piece of meat picked it up and swallowed it in the presence of the therā. When the gem polisher returned, he found that the ruby was missing. He asked his wife and his son and they answered that they had not taken it. Then, he asked the therā and the therā said that he did not take it; but he was not satisfied. As there was no one else in the house, the gem polisher concluded that it must be the therā who had taken the precious ruby: so he told his wife that he must torture the therā to get admission of theft.

But his wife replied, "This therā had been our guide and teacher for the last twelve years, and we have never seen him doing anything evil; please do not accuse the therā. It would be better to take the king's punishment than to accuse a noble one". But her husband paid no heed to her words; he took a rope and tied up the therā and beat him many times with a stick, as a result of which the therā bled profusely from the head, ears and nose, and dropped on the floor. The crane, seeing blood and wishing to take it, came close to the therā. The gem polisher, who was by then in a great rage, kicked the crane with all his might and the bird died instantaneously. Then, the therā said, "Please see whether the crane is dead or not", and the gem polisher replied, "You too shall die like

1. Gabbhameke uppajjanti: lit., some enter the womb; in this context, "some are reborn as human beings".

2. anāsavā: free from moral intoxicants or passions (āsava) i.e., they have become khīṇāsava or anāsava or arahats.

this crane". When the therā was sure the crane had died, he said softly, "My disciple, the crane swallowed the ruby".

Hearing this, the gem polisher cut up the crane and found the ruby in the stomach. Then, the gem polisher realized his mistake and trembled with fear. He pleaded with the therā to pardon him and also to continue standing at his door for alms. To him the therā replied, "My disciple, it is not your fault, nor is it mine. This has happened on account of what has been done in our previous existences; it is just our debt in saṃsāra; I feel no ill will towards you. As a matter of fact, this has happened because I have entered a house. From today, I would not enter any house; I would only stand at the door". Soon after saying this, the therā expired as a result of his injuries.

Later, the bhikkhus asked the Buddha where the various characters in the above episode were reborn, and the Buddha answered, "The crane was reborn as the son of the gem polisher; the gem polisher was reborn in niraya; the wife of the gem polisher was reborn in one of the deva worlds; and the therā, who was already an arahat when he was living, realized Parinibbāna".

Then the Buddha spoke in verse as follows:

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

တယောဇန ဝတ္ထု
၁၂၇။ န အန္တလိက္ခေ န သမုဒ္ဒမဇ္ဈေ။ န ပဗ္ဗတာနံ ဝိဝရံ ပဝိဿ၊
န ဝိဇ္ဇတီ သော ဇဂတိပ္ပဒေသော၊ ယတ္ထဋ္ဌိတော မုစ္ဆေယျ ပါပကမ္မာ။

IX. (11) Tayojana Vatthu

Verse 127

127. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa
Na vijjati so jagatippadeso, yatthaṭṭhito mucceyya pāpakammā.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

Verse 127

IX (11) The Story of Three Groups of Persons

While residing at the Jetavana monastery, the Buddha uttered Verse (127) of this book, with reference to questions raised by three groups of bhikkhus concerning three extraordinary incidents.

The first group: A group of bhikkhus were on their way to pay homage to the Buddha and they stopped at a village on the way. Some people were cooking alms-food for those bhikkhus when one of the houses caught fire and a ring of fire flew up into the air. At that moment, a crow came flying, got caught in the ring of fire and dropped dead in the central part of the village. The bhikkhus seeing the dead crow observed that only the Buddha would be able to explain for what evil deed this crow had to die in this manner. After taking alms-food they continued on their journey to pay homage to the Buddha, and also to ask about the unfortunate crow.

The second group: Another group of bhikkhus were travelling in a boat; they too were on their way to pay homage to the Buddha. When they were in the middle of the ocean the boat could not be moved. So, lots were drawn to find out who the unlucky one was; three times the lot fell on the wife of the skipper. Then the skipper said sorrowfully, "Many people should not die on account of this unlucky woman; tie a pot of sand to her neck and throw her into the water so that I would not see her". The woman was thrown into the sea as instructed by the skipper and the ship could move on. On arrival at their destination, the bhikkhus disembarked and continued on their way to the Buddha. They also intended to ask the Buddha due to what evil kamma the unfortunate woman was thrown overboard.

The third group: A group of seven bhikkhus were also on their way to pay homage to the Buddha. On the way, they enquired at a monastery whether there was any suitable place for them to take shelter for the night in the neighbourhood. They were directed to a cave, and there they spent the night; but in the middle of the night, a large boulder slipped off from above and effectively closed the entrance. In the morning, the bhikkhus from the nearby monastery coming to the cave saw what had happened and they went to bring people from seven villages. With the help of these people they tried to move the boulder, but it was of no avail. Thus, the seven bhikkhus were trapped in the cave without food or water for seven days. On the seventh day, the boulder moved miraculously by itself, and the bhikkhus came out and continued their way to the Buddha. They also intended to ask the Buddha due to what previous evil deed they were thus shut up for seven days in a cave.

The three groups of travellers met on the way and together they went to the Buddha. Each group related to the Buddha what they had seen or experienced on their way and the Buddha answered their questions.

The Buddha's answer to the first group: "Bhikkhus, once there was a farmer who had an ox. The ox was very lazy and also very stubborn. It could not be coaxed to do any work; it would just lie down chewing the cud or else go to sleep. The farmer lost his temper many times on account of this lazy, stubborn animal; so in anger, he tied a straw rope round the neck of the ox and set fire to it, and the ox died. On account of this evil deed the farmer had suffered for a long time in niraya, and in serving out the remaining part of his punishment, he had been burnt to death in the last seven existences".

The Buddha's answer to the second group: "Bhikkhus, once there was a woman who had a pet dog. She used to take the dog along with her wherever she went and young boys of the city poked fun at her. She was very angry and felt so ashamed that she planned to kill the dog. She filled a pot with sand, tied it round the neck of the dog and threw it into the water; and the dog was drowned. On account of this evil deed that woman had suffered for a long time in niraya and in serving the remaining part of her punishment, she had been thrown into the water to drown in the last one hundred existences".

The Buddha's answer to the third group: "Bhikkhus, once, seven cowherds saw an iguana going into a mound and they closed all the seven outlets of the mound with twigs and branches of trees. After closing the outlets they went away, completely forgetting the iguana that was trapped in the mound. Only after seven days, they remembered what they had done and hurriedly returned to the scene of their mischief and let out the iguana. On account of this evil deed, those seven had been imprisoned together for seven days without any food, in the last fourteen existences".

Then, a bhikkhu remarked, "O indeed! There is no escape from evil consequences for one who has done evil, even if he were in the sky, or in the ocean, or in a cave". To him the Buddha said, "Yes, Bhikkhu! You are right; even in the sky or anywhere else, there is no place which is beyond the reach of evil consequences".

Then the Buddha spoke in verse as follows:

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

At the end of the discourse all the bhikkhus attained Sotāpatti Fruition.

သုပ္ပဗုဒ္ဓသကျ ဝတ္ထု

၁၂၈။ န အန္တလိက္ခေ န သမုဒ္ဒမဇ္ဈေ။ န ပဗ္ဗတာနံ ဝိဝရံ ပဝိဿ၊

န ဝိဇ္ဇတီ သော ဇကတိပ္ပဒေသော၊ ယတ္ထဌိတံ နပ္ပသဟေယျ မစ္စ။

IX. (12) Suppabuddhasakya Vatthu

Verse 128

128. Na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa

Na vijjati so jagatippadeso, yatthaṭṭhitaṃ nappasaheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

Verse 128

IX (12) The Story of King Suppabuddha

While residing at the Nigrodhārāma monastery, the Buddha uttered Verse (128) of this book, with reference to King Suppabuddha.

King Suppabuddha was the father of Devadatta and father-in-law of Prince Siddhattha who later became Gotama Buddha. King Suppabuddha was very antagonistic to the Buddha for two reasons. First, because as prince Siddhattha he had left his wife Yosodharā, the daughter of King Suppabuddha, to renounce the world; and secondly, because his son Devadatta, who was admitted into the Order by Gotama Buddha, had come to regard the Buddha as his arch enemy. One day, knowing that the Buddha would be coming for alms-food, he got himself drunk and blocked the way. When the Buddha and the bhikkhus came, Suppabuddha refused to make way, and sent a message saying, "I cannot give way to Samaṇa Gotama, who is so much younger than me". Finding the road blocked, the Buddha and the bhikkhus turned back. Suppabuddha then sent someone to follow the Buddha secretly and find out what the Buddha said, and to report to him.

As the Buddha turned back, he said to Ānanda, "Ānanda, because King Suppabuddha had refused to give way to me, on the seventh day from now he would be swallowed up by the earth, at the foot of the steps leading to the pinnacled hall of his palace". The king's spy heard these words and reported to the king. And the king said that he would not go near those steps and would prove the words of the Buddha to be wrong. Further, he instructed his men to remove those steps, so that he would not be

able to use them; he also kept some men on duty, with instructions to hold him back should he go in the direction of the stairs.

When the Buddha was told about the king's instructions to his men, he said, "Bhikkhus! Whether King Suppabuddha lives in a pinnacled tower, or up in the sky, or in an ocean, or in a cave, my word cannot go wrong; King Suppabuddha will be swallowed up by the earth at the very place I have told you".

Then the Buddha spoke in verse as follows:

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

On the seventh day, about the time of the alms meal the royal horse got frightened for some unknown reason and started neighing loudly and kicking about furiously. Hearing frightening noises from his horse, the king felt that he must handle his pet horse and forgetting all precautions, he started towards the door. The door opened of its own accord, the steps which had been pulled down earlier were also there, his men forgot to stop him from going down. So the king went down the stairs and as soon as he stepped on the earth, it opened and swallowed him up and dragged him right down to Avīci Niraya.

ပါပဝဂ္ဂေါ နဝမော နိဋ္ဌိတော။

Pāpavaggo navamo nitthito.

End of Chapter Nine: Evil.

Chapter X

၁၀။ ဒဏ္ဍဝဂ္ဂ

10. Daṇḍavagga

Punishment (Daṇḍavagga)

ဆဗ္ဗဂ္ဂိယ ဘိက္ခု ဝတ္ထု

၁၂၉။ သဗ္ဗေ တသန္တိ ဒဏ္ဍဿ၊ သဗ္ဗေ ဘာယန္တိ မစ္စုနော၊
အတ္တာနံ ဥပမံ ကတွာ၊ န ဟနေယျ န ဃာတယေ။

X. (1) Chabbaggiya Bhikkhu Vatthu

Verse 129

129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

Verse 129

X (1) The Story of a Group of Six Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (129) of this book, with reference to a group of six bhikkhus (chabbaggi) who picked a quarrel with another group comprising seventeen bhikkhus.

Once, seventeen bhikkhus were cleaning up a building in the Jetavana monastery-complex with the intention of occupying it, when another group comprising six bhikkhus arrived on the scene. The group of six said to the first group, "We are senior to you, so you had better give way to us; we will take this place". The group of seventeen did not give in, so the chabbaggis beat up the other group who cried out in pain. The Buddha learning about this reprimanded them and laid down the disciplinary rule forbidding bhikkhus to beat others.

Then the Buddha spoke in verse as follows:

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

ဆဗ္ဗဂ္ဂိယ ဘိက္ခု ဝတ္ထု

၁၃၀။ သဗ္ဗေ တသန္တိ ဒဏ္ဍဿ၊ သဗ္ဗေသံ ဇီဝိတံ ပိယံ၊
အတ္တာနံ ဥပမံ ကတွာ၊ န ဟနေယျ န ဃာတယေ။

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

X. (2) Chabbaggiya Bhikkhu Vatthu

Verse 130

130. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

Verse 130

X (2) The Story of a Group of Six Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (130) of this book, with reference to a group of six bhikkhus.

After coming to blows the first time, the same two groups of bhikkhus quarrelled again over the same building. As the rule prohibiting beating others had already been laid down, the group of six threatened the other group with upraised hands. The group of seventeen, who were junior to the chabbaggis, cried out in fright. The Buddha hearing about this laid down the disciplinary rule forbidding the raising of hands in threat.

Then the Buddha spoke in verse as follows:

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

သမ္မဟုလ ကုမာရက ဝတ္ထု
၁၃၁။ သုခကာမာနိ ဘူတာနိ၊ ယော ဒဏ္ဍေန ဝိဟိံသတိ၊
အတ္တေနော သုခမေသာနော၊ ပေစ္စ သော န လဘတေ သုခံ။

၁၃၂။ သုခကာမာနိ ဘူတာနိ၊ ယော ဒဏ္ဍေန န ဟိံသတိ၊
အတ္တေနော သုခမေသာနော၊ ပေစ္စ သော လဘတေ သုခံ။

X. (3) Sambahula Kumāraka Vatthu

Verses 131 and 132

131. Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati
Attano sukhamesāno, pecca so na labhate sukhaṃ.

132. Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati
Attano sukhamesāno, pecca so labhate sukhaṃ.

131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.
132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.

Verses 131 and 132

X (3) The Story of Many Youths

While residing at the Jetavana monastery, the Buddha uttered Verses (131) and (132) of this book, with reference to a number of youths.

Once, the Buddha was out on an alms-round at Sāvatti when he came across a number of youths beating a snake with sticks. When questioned, the youths answered that they were beating the snake because they were afraid that the snake might bite them. To them the Buddha said, "If you do not want to be harmed, you should also not harm others; if you harm others, you will not find happiness in your next existence".

Then the Buddha spoke in verse as follows:

131. He who seeks his own happiness by oppressing others, who also desire to have happiness, will not find happiness in his next existence.
132. He who seeks his own happiness by not oppressing others, who also desire to have happiness, will find happiness in his next existence.

At the end of the discourse all the youths attained Sotāpatti Fruition.

ကောလ္လဓာနတ္ထေရ ဝတ္ထု

၁၃၃။ မာဝေါစ ဖရသံ ကဗ္ဗိ၊ ဝုတ္တာ ပဋိဝဒေယျံ တံ၊
ဒုက္ခာ ဟိ သာရဗ္ဗကထာ၊ ပဋိဒန္တာ ဖုသေယျံ တံ။

၁၃၄။ သစေ နေရေသိ အတ္တာနံ၊ ကံသော ဥပဟတော ယထာ၊
ဧသ ပတ္တောသိ နိဗ္ဗာနံ၊ သာရဗ္ဗော တေ န ဝိဇ္ဇတိ။

X. (4) Koṇḍadhānatthera Vatthu

Verses 133 and 134

133. Māvoca pharusam kañci, vuttā paṭivadeyyu taṃ

Dukkhā hi sārambhakathā¹, paṭidaṇḍā phuseyyu taṃ.

134. Sace neresi attānaṃ, kaṃso upahato yathā
Esa pattosi nibbānaṃ, sārambho te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

Verses 133 and 134

X (4) The Story of Thera Koṇḍadhāna

While residing at the Jetavana monastery, the Buddha uttered Verses (133) and (134) of this book, with reference to Thera Koṇḍadhāna.

Since the day Koṇḍadhāna was admitted to the Order, the image of a female was always following him. This image was seen by others. But Koṇḍadhāna himself did not see it and so did not know about it. When he was out on an alms-round, people would offer two spoonfuls to him, saying, "This is for you, Venerable Sir, and this if for your female companion". Seeing the bhikkhu going about with a woman, people went to King Pasenadi of Kosala and reported about the bhikkhu and the woman. They said to the king, "O king! Drive out the bhikkhu, who is lacking in moral virtues, from your kingdom". So the king went to the monastery where that bhikkhu was staying and surrounded it with his men.

Hearing noises and voices, the bhikkhu came out and stood at the door, and the image also was there not far from the bhikkhu. Knowing that the king had come, the bhikkhu went into the room to wait for him. When the king entered the room, the image was not there. The king asked the bhikkhu where the woman was and he replied that he saw no woman. The king wanted to make sure and he asked the bhikkhu to leave the room for a while. The bhikkhu left the room, but when the king looked out, again he saw the woman near the bhikkhu. But when the bhikkhu came back to the room the woman was nowhere to be found. The king concluded that the woman was not real and so the bhikkhu must be innocent. He therefore invited the bhikkhu to come to the palace every day for alms-food.

1. sārambhakathā: malicious talk. According to the Commentary it means talk belittling others.

When other bhikkhus heard about this, they were puzzled and said to the bhikkhu, "O bhikkhu with no morals! Now that the king, instead of driving you out of his kingdom, has invited you for alms-food, you are doomed!" The bhikkhu on his part retorted, "Only you are the ones without morals; only you are doomed because you are the ones who go about with women!"

The bhikkhus then reported the matter to the Buddha. The Buddha sent for Koṇḍadhāna and said to him, "My son, did you see any woman with the other bhikkhus that you have talked to them thus? You have not seen any woman with them as they have seen one with you. I see that you do not realize that you have been cursed on account of an evil deed done by you in a past existence. Now listen, I shall explain to you why you have an image of a woman following you about.

"You were a deva in your last existence. During that time, there were two bhikkhus who were very much attached to each other. But you tried to create trouble between the two, by assuming the appearance of a woman and following one of the bhikkhus. For that evil deed you are now being followed by the image of a woman. So, my son, in future do not argue with other bhikkhus any more; keep silent like a gong with the rim broken off and you will realize Nibbāna".

Then the Buddha spoke in verse as follows:

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna, there will be no harshness in you.

ဥပေါသထိက ဣတ္ထိနံ ဝတ္ထု
၁၃၅။ ယထာ ဒဏ္ဍေန ဂေါပါလော၊ ဂါဝေါ ပါဇေတိ ဂေါစရံ၊
ဧဝံ ဇရာ စ မစ္စ၊ စ၊ အာယံ ပါဇေန္တိ ပါဏိနံ။

X. (5) Uposathika Itthīnaṃ Vatthu

Verse 135

135. Yathā daṇḍena gopālo, gāvo pājeti gocaraṃ
Evaṃ jarā ca maccu ca, āyuraṃ pājenti pāṇinaṃ.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

Verse 135

X (5) The Story of Some Ladies Observing the Moral Precepts

While residing at the Pubbārāma monastery, the Buddha uttered Verse (135) of this book, with reference to five hundred ladies.

Once, five hundred ladies from Sāvatti came to the Pubbārāma monastery to keep the Uposatha Sīla vows. The donor of the monastery, the well-renowned Visākhā, asked different age groups of ladies why they had come to keep the sabbath. She got different answers from different age groups for they had come to the monastery for different reasons. The old ladies came to the monastery to keep the sabbath because they hoped to gain the riches and glories of the devas in their next existence; the middle-aged ladies had come to the monastery because they did not want to stay under the same roof with the mistresses of their respective husbands. The young married ladies had come because they wanted their first born to be a son, and the young unmarried ladies had come because they wanted to get married to good husbands.

Having had these answers, Visākhā took all the ladies to the Buddha. When she told the Buddha about the various answers of the different age groups of ladies the Buddha said, "Visākhā! Birth, ageing and death are always actively working in beings; because one is born, one is subject to ageing and decay, and finally to death. Yet, they do not wish to strive for liberation from the round of existences (saṃsāra); they still wish to linger in saṃsāra".

Then the Buddha spoke in verse as follows:

135. As with a stick the cowherd drives his cattle to the pasture, so also, Ageing and Death drive the life of beings.

အဇဂရပေတ ဝတ္ထု
၁၃၆။ အထ ဝါပါနိ ကမ္မာနိ၊ ကရံ ဗာလော န ဗုဇ္ဈတိ၊
သေဟိ ကမ္မေဟိ ဒုဗ္ဗေဝေါ အဂ္ဂိဒဗျော တပ္ပတိ။

X. (6) Ajagarapeta Vatthu

Verse 136

136. Atha pāpāni kammāni, karam bālo na bujjhati
Sehi kammehi dummedho, aggidaḍḍhova tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

Verse 136

X (6) The Story of the Boa Constrictor Peta

While residing at the Jetavana monastery, the Buddha uttered Verse (136) of this book, with reference to a boa constrictor peta¹.

Once, as Thera Mahā Moggallāna was coming down the Gijjhakūṭa hill with Thera Lakkhaṇa he saw a boa constrictor peta and smiled, but he did not say anything. When they were back at the Jetavana monastery, Thera Mahā Moggallāna told Lakkhaṇa, in the presence of the Buddha about the boa constrictor peta, with its long body burning in flames. The Buddha also said he himself had also seen that very peta soon after he had attained Buddhahood, but that he did not say anything about it because people might not believe him and thus they would be doing a great wrong to the Buddha. So out of compassion for these beings, the Buddha had kept silent. Then he continued, "Now that I have a witness in Moggallāna, I will tell you about this boa constrictor peta. This peta was a thief during the time of Kassapa Buddha. As a thief and a cruel-hearted man, he had set fire to the house of a rich man seven times. And not satisfied with that, he also set fire to the perfumed hall donated by the same rich man to Kassapa Buddha, while Kassapa Buddha was out on an alms-round. As a result of those evil deeds he had suffered for a long time in niraya. Now, while serving out his term of suffering as a peta, he is being burnt with sparks of flames going up and down the length of his body. Bhikkhus, fools when doing evil deeds do not know them as being evil; but they cannot escape the evil consequences".

Then the Buddha spoke in verse as follows:

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

မဟာ မောဂ္ဂလ္လာနတ္ထေရ ဝတ္ထု

၁၃၇။ ယော ဒဏ္ဍေန အဒဏ္ဍေသု၊ အပ္ပဒုဋ္ဌေသု ဒုဿတိ၊

ဒဿန္တမညတရံ ဌာနံ၊ ခိပ္ပမေဝ နိဂစ္ဆတိ။

၁၃၈။ ဝေဒနံ ဖရသံ ဇာနိ၊ သရီရဿ ဝ ဘေဒနံ၊

1. peta: an always hungry spirit or ghost.

ဂရုကံ ဝိပိ အာဗာဓံ၊ စိတ္တက္ခေပံ ဝ ပါပုဏော။

၁၃၉။ ရာဇတော ဝါ ဥပသဂ္ဂံ၊ အပ္ပက္ခာနံ ဝ ဒါရုကံ၊
ပရိက္ခယံ ဝ ဉာတိနံ၊ ဘောဂိနံ ဝ ပဘင်္ဂရံ။

၁၄၀။ အထ ဝိဿ အဂါရာနိ၊ အဂ္ဂိ ခုဟတိ ပါဝကော၊
ကာယဿ ဘေဒါ ဒုပ္ပညော၊ နိရယံ သော ပပဇ္ဇတိ။

X. (7) Mahā Moggallānatthera Vatthu

Verses 137, 138, 139 and 140

137. Yo daṇḍena adaṇḍesu, appadutṭhesu dussati
Dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

138. Vedanaṃ pharusam jāniṃ, sarīrassa va bhedanaṃ
Garukaṃ vāpi ābādhaṃ, cittakkhepaṃ va pāpuṇe.

139. Rājato vā upasaggaṃ, Abbhakkhānaṃ va dāruṇaṃ
Parikkhayaṃ va ñātīnaṃ, bhogaṇaṃ va pabhaṇḍuraṃ.

140. Atha vāssa agārāni, aggi dahati pāvako
Kāyassa bhedaṃ duppañño, nirayaṃ so papajjati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

Verses 137, 138, 139 and 140

X (7) The Story of Thera Mahā Moggallāna

While residing at the Jetavana monastery, the Buddha uttered Verses (137), (138), (139) and (140) of this book, with reference to Thera Mahā Moggallāna.

Once, the Nigaṇṭha ascetics planned to kill Thera Mahā Moggallāna because they thought that by doing away with Thera Mahā Moggallāna the fame and fortune of the Buddha would also be diminished. So they hired some assassins to kill Thera Mahā

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Moggallāna who was staying at Kāḷasilā near Rājagaha at that time. The assassins surrounded the monastery; but Thera Mahā Moggallāna, with his supernormal power, got away first through a key hole, and for the second time through the roof. Thus, they could not get hold of the therā for two whole months. When the assassins again surrounded the monastery during the third month, Thera Mahā Moggallāna, recollecting that he had yet to pay for the evil deeds done by him during one of his past existences, did not exercise his supernormal power. So he was caught and the assassins beat him up until all his bones were utterly broken. After that, they left his body in a bush, thinking that he had passed away. But the therā, through his jhānic power, revived himself and went to see the Buddha at the Jetavana monastery. When he informed the Buddha that he would soon realize parinibbāna at Kāḷasilā, near Rājagaha, the Buddha told him to go only after expounding the Dhamma to the congregation of bhikkhus, as that would be the last time they would see him. So, Thera Mahā Moggallāna expounded the Dhamma and left after paying obeisance seven times to the Buddha.

The news of the passing away of Thera Mahā Moggallāna at the hands of assassins spread like wild fire. King Ajātasattu ordered his men to investigate and get hold of the culprits. The assassins were caught and they were burnt to death. The bhikkhus felt very sorrowful over the death of Thera Mahā Moggallāna, and could not understand why such a personage like Thera Mahā Moggallāna should die at the hands of assassins. To them the Buddha said, "Bhikkhus! Considering that Moggallāna had lived a noble life in this existence, he should not have met with such a death. But in one of his past existences, he had done a great wrong to his own parents, who were both blind. In the beginning, he was a very dutiful son, but after his marriage, his wife began to make trouble and she suggested that he should get rid of his parents. He took his blind parents in a cart into a forest, and there he killed them by beating them and making them believe that it was some thief who was beating them. For that evil deed he suffered in niraya for a long time; and in this existence, his last, he has died at the hands of assassins. Indeed, by doing wrong to those who should not be wronged, one is sure to suffer for it".

Then the Buddha spoke in verse as follows:

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138, 139 and 140. He will be subject to severe pain, or impoverishment, or injury to the body (i.e., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of

relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

ဗဟုဘဏ္ဍိက ဘိက္ခု ဝတ္ထု
၁၄၁။ န နဂ္ဂစရိယာ န ဇဇ္ဇာ န ပင်္ကာ၊ နာနာသကာ ထဏ္ဍိလသာယိကာ ဝါ၊
ရဇောဇလံ ဥက္ကဋ္ဌိကပ္ပဓာနံ၊ သောဓေန္တိ မစွံ အဝိတိဏ္ဍကဗ်။

X. (8) Bahubhaṇḍika Bhikkhu Vatthu

Verse 141

141. Na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā
Rajojallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

Verse 141

X (8) The Story of Bhikkhu Bahubhaṇḍika

While residing at the Jetavana monastery, the Buddha uttered Verse (141) of this book, with reference to Bahubhaṇḍika, a bhikkhu with many possessions.

Once there was a rich man in Sāvatti. After the death of his wife, he decided to become a bhikkhu. But before he entered the Order, he built a monastery, which included a kitchen and a store room. He also brought his own furniture, utensils and a large stock of rice, oil, butter and other provisions. Whatever dishes he wanted was cooked for him by his servants. Thus, even as a bhikkhu he was living in comfort, and because he had so many things with him, he was known as 'Bahubhaṇḍika'. One day, other bhikkhus took him to the Buddha, and in his presence told the Buddha about the many things he had brought along with him to the monastery, and also how he was still leading the luxurious life of a rich man. So, the Buddha said to Bahubhaṇḍika, "My son, I have been teaching all of you to live an austere life; why have you brought so much property with you?" When reprimanded even this much, that bhikkhu lost his temper and said angrily, "Indeed, Venerable Sir! I will now live as you wish me to". So saying he cast off his upper robe.

Seeing him thus, the Buddha said to him, "My son, in your last existence you were an ogre; even as an ogre you had a sense of shame and a sense of fear to do evil. Now

that you are a bhikkhu in my Teaching, why do you have to throw away the sense of shame, and the sense of fear to do evil?" When he heard those words, the bhikkhu realized his mistake; his sense of shame and fear to do evil returned, and he respectfully paid obeisance to the Buddha and asked that he should be pardoned. The Buddha then said to him, "Standing there without your upper robe is not proper; just discarding your robe etc., does not make you an austere bhikkhu; a bhikkhu must also discard his doubt".

Then the Buddha spoke in verse as follows:

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

At the end of the discourse many attained Sotāpatti Fruition.

သန္တတိ မဟာမတ္တ ဝတ္ထု
၁၄၂။ အလင်္ကာတော စေဝိ သမံ စရေယျ။ သန္တော ဒန္တော နိယတော ဗြဟ္မစာရီ၊
သဗ္ဗေသု ဘူတေသု နိဓာယ ဒဏ္ဍံ၊ သော ဗြဟ္မဇ္ဇော သော သမဇ္ဇော သ ဘိက္ခု။

X. (9) Santati Mahāmatta Vatthu

Verse 142

142. Alaṅkato cepi samam careyya, santo danto niyato brahmacārī
Sabbesu bhūtesu nidhāya daṇḍam, so brāhmaṇo so samaṇo sa bhikkhu.¹

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

Verse 142

X (9) The Story of Santati the Minister

While residing at the Jetavana monastery, the Buddha uttered Verse (142) of this book, with reference to Santati, the minister of King Pasenadi of Kosala.

On one occasion, Santati the minister returned after suppressing a rebellion on the border. King Pasenadi was so pleased with him that he honoured the minister with the gift of the riches and glory of a ruler together with a dancing girl to entertain him for

1. According to the Commentary, in this context, brāhmaṇa, samaṇa, and bhikkhu are all arahats.

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seven days. For seven days, the king's minister enjoyed himself to his heart's content, getting intoxicated with drink and infatuated with the young dancer. On the seventh day, riding the ornamented royal elephant, he went down to the riverside for a bath. On the way, he met the Buddha going on an alms-round, and being drunk, he just bowed casually, as a sign of respect to the Buddha. The Buddha smiled, and Ānanda asked the Buddha why he smiled. So, the Buddha said to Ānanda, "Ānanda, this minister will come to see me this very day and after I have given him a short discourse will become an arahat. Soon after becoming an arahat he will realize parinibbāna".

Santati and his party spent the whole day at the riverside, bathing, eating, drinking and thus thoroughly enjoying themselves. In the evening the minister and his party went to the garden to have more drinks and to be entertained by the dancer. The dancer, on her part, tried her best to entertain the minister. For the whole week she was living on reduced diet to keep himself trim. While dancing, she suffered a severe stroke and collapsed, and at that instant she died with her eyes and mouth wide open. The minister was shocked and deeply distressed. In agony, he tried to think of a refuge and remembered the Buddha. He went to the Buddha, accompanied by his followers, and related to him about the grief and anguish he suffered on account of the sudden death of the dancer. He then said to the Buddha, "Venerable Sir! Please help me get over my sorrow; be my refuge, and let me have the peace of mind". To him the Buddha replied "Rest assured my son, you have come to One, who could help you, One who could be a constant solace to you and who will be your refuge. The tears you have shed due to the death of this dancer throughout the round of rebirths is more than the waters of all the oceans". The Buddha then instructed the minister in verse. The meaning of the verse is as follows.

"In the past there has been in you clinging (upādāna) due to craving; get rid of it. In future, do not let such clinging occur in you. Do not also harbour any clinging in the present; by not having any clinging, craving and passion will be calmed in you and you will realize Nibbāna".

After hearing the verse, the minister attained arahatship. Then, realizing that his life span was at an end, he said to the Buddha, "Venerable Sir! Let me now realize parinibbāna, for my time has come". The Buddha consenting, Santati rose to a height of seven toddy-palms into the sky and there, while meditating on the element of fire (tejo kasiṇa), he passed away realizing parinibbāna. His body went up in flames, his blood and flesh burnt

up and the bone relics (dhātu) fell through the sky and dropped on the clean piece of cloth which was spread by the bhikkhus as instructed by the Buddha.

At the congregation, the bhikkhus asked the Buddha, "Venerable Sir! The minister had realized parinibbāna dressed in full regalia; is he a samaṇa or a brāhmaṇa?" To them, the "Buddha replied Bhikkhus! My son can be called both a samaṇa and a brāhmaṇa".

Then the Buddha spoke in verse as follows:

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

ပိလောတိကတိဿတ္ထေရ ဝတ္ထု

၁၄၃။ ဟိရိနိသေဓေ ပုရိသော၊ ကောစိ လောကသ္မိံ ဝိဇ္ဇတိ၊
ယော နိဗ္ဗိ အပဗောဓေတိ၊ အသော ဘဒြော ကသာမိဝ။

၁၄၄။ အသော ယထာ ဘဒြော ကသာနိဝိဇ္ဇော၊ အတာပိနော သံဝေဂိနော ဘဝိထ၊
သဒ္ဓါယ သီလေန စ ဝီရိယေန စ၊ သမာဓိနာ ဓမ္မဝိနိစ္ဆယေန စ၊
သမ္ပန္နဝိဇ္ဇာစရကာ ပတိဿတာ၊ ဇဟိဿထ ဒုက္ခမိဒံ အနပ္ပကံ။

X. (10) Pilotikatissatthera Vatthu

Verses 143 and 144

143. Hirīnisedho puriso, koci lokasmi vijjati
Yo niddaṃ apabodheti, asso bhadro kasāṃmiva.

144. Asso yathā bhadro kasāniviṭṭho, ātāpino saṃveginō bhavātha
Saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena¹ ca
Sampannavijjācaraṇā patissatā, jahissatha dukkhamidaṃ anappakaṃ.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṃsāra). By faith, morality, effort, concentration,

1. dhammavinicchayena: (dhamma+vinicchaya)—discernment of the Dhamma or Law. It is explained by the Commentary as karaṇākaraṇā jānanam, i.e., knowing right and wrong cause of things.

and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable dukkha (of saṃsāra) behind.

Verses 143 and 144

X (10) The Story of Thera Pilotikatissa

While residing at the Jetavana monastery, the Buddha uttered Verses (143) and (144) of this book, with reference to Thera Pilotikatissa.

Once, Thera Ānanda saw a shabbily dressed youth going round begging for food; he felt pity for the youth and made him a sāmaṇera. The young sāmaṇera left his old clothes and his begging plate on the fork of a tree. When he became a bhikkhu he was known as Pilotikatissa. As a bhikkhu, he did not have to worry about food and clothing as he was in affluent circumstances. Yet, sometimes he did not feel happy in his life as a bhikkhu and thought of going back to the life of a lay man. Whenever he had this feeling, he would go back to that tree where he had left his old clothes and his plate. There, at the foot of the tree, he would put this question to himself, "Oh shameless one! Do you want to leave the place where you are fed well and dressed well? Do you still want to put on these shabby clothes and go begging again with this old plate in your hand?" Thus, he would rebuke himself, and after calming down, he would go back to the monastery.

After two or three days, again, he felt like leaving the monastic life of a bhikkhu, and again, he went to the tree where he kept his old clothes and his plate. After asking himself the same old question and having been reminded of the wretchedness of his old life, he returned to the monastery. This was repeated many times. When other bhikkhus asked him why he often went to the tree where he kept his old clothes and his plate, he told them that he went to see his teacher.¹ Thus keeping his mind on his old clothes as the subject of meditation, he came to realize the true nature of the aggregates of the khandhas (i.e., anicca, dukkha, anatta), and eventually he became an arahat. Then, he stopped going to the tree. Other bhikkhus noticing that Pilotikatissa had stopped going to the tree where he kept his old clothes and his plate asked him, "Why don't you go to your teacher any more?" To them, he answered, "When I had the need, I had to go to him; but there is no need for me to go to him now". When the bhikkhus heard his reply, they took him to see the Buddha. When they came to his presence they said, "Venerable Sir! This bhikkhu claims that he has attained arahatship; he must be telling lies". But the Buddha refuted them, and said, "Bhikkhus! Pilotikatissa is not telling lies, he speaks the

1. teacher: here refers to Pilotika's old clothes and his begging plate: they are like a teacher to him because they imbued him with a deep sense of shame and put him on the right track.

truth. Though he had relationship with his teacher previously, now he has no relationship whatsoever with his teacher. Thera Pilotikatissa has instructed himself to differentiate right and wrong causes and to discern the true nature of things. He has now become an arahat, and so there is no further connection between him and his teacher”.

Then the Buddha spoke in verse as follows:

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṃsāra). By faith, morality, effort, concentration, discernment of the Dhamma, be endowed with knowledge and practice of morality, and with mindfulness, leave this immeasurable dukkha (of saṃsāra) behind.

သုခသာမဏေရ ဝတ္ထု
၁၄၅။ ဥဒကံ ဟိ နယန္တိ နေတ္တိကာ၊ ဥသုကာရာ နမယန္တိ တေဇနံ၊
ဒါရံ နမယန္တိ တစ္ဆကာ၊ အတ္တာနံ ဒမယန္တိ သုဗ္ဗတာ။

X. (11) Sukhasāmaṇera Vatthu

Verse 145

145. Udakaṃ hi nayanti nettikā, usukārā namayanti tejanam
Dāruṃ namayanti tacchakā, attānam damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

Verse 145

X (11) The Story of Sāmaṇera¹ Sukha

While residing at the Jetavana monastery, the Buddha uttered Verse (145) of this book, with reference to a sāmaṇera named Sukha.

Sukha was made a sāmaṇera at the age of seven years by Thera Sāriputta. On the eighth day after being made a sāmaṇera he followed Thera Sāriputta on his alms-round. While doing the round they came across some farmers irrigating their fields, some fletchers straightening their arrows and some carpenters making things like cart-wheels,

1. This story is the same as that of Sāmaṇera Paṇḍita (Verse 80)

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etc. Seeing these, he asked Thera Sāriputta whether these inanimate things could be guided to where one wished or be made into things one wished to make, and the therā answered him in the affirmative. The young sāmaṇera then pondered that if that were so, there could be no reason why a person could not tame his mind and practise Tranquillity and Insight Meditation.

So, he asked permission from the therā to return to the monastery. There, he shut himself up in his room and practised meditation in solitude. Sakka and the devas also helped him in his practice by keeping the monastery very quiet. That same day, the eighth day after his becoming a sāmaṇera, Sukha attained arahatship. In connection with this, the Buddha said to the congregation of bhikkhus, "When a person earnestly practises the Dhamma, even Sakka and the devas give protection and help. I myself have kept Sāriputta at the entrance so that Sukha should not be disturbed. The sāmaṇera, having seen the farmers irrigating their fields, the fletchers straightening their arrows and the carpenters making cart-wheels and other things, trains his mind and practises the Dhamma. Thus, he has now become an arahat".

Then the Buddha spoke in verse as follows:

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

ဒဏ္ဍဝဂ္ဂေါ ဒသမော နိဗ္ဗိတော။

Daṇḍavaggo dasamo nitthito.

End of Chapter Ten: Punishment.

Chapter XI

၁၁။ ဇရာဝဂ္ဂ

11. Jarāvagga

Ageing (Jarāvagga)

ဝိသာခါယ သဟာယိကာနံ ဝတ္ထု

၁၄၆။ ကော န ဟာသော ကိမာနန္ဓော၊ နိစ္စံ ပဇ္ဇလိတေ သတိ၊

အန္ဓကာရေန ဩနန္တိ၊ ပဒီပံ န ဂဝေသထ။

XI. (1) Visākhāya Sahāyikānaṃ Vatthu

Verse 146

146. Ko nu hāso kimānando, niccaṃ pajjalite¹ sati

Andhakārena² onaddhā, padīpaṃ³ na gavesatha.

146. Why is there laughter? Why is there joy although (the world) is always burning?
Shrouded in darkness why not seek the light?

Verse 146

XI (1) The Story of the Companions of Visākhā

While residing at the Jetavana monastery, the Buddha uttered Verse (146) of this book, with reference to companions of Visākhā.

Five hundred men from Sāvatti, wishing to make their wives to be generous, kind-hearted and virtuous like Visākhā, sent them to Visākhā to be her constant companions. During a bacchanalian festival which lasted for seven days, the wives of those men took all the drinks left by their husbands and got drunk in the absence of Visākhā. For this misbehaviour they were beaten by their husbands. On another occasion, saying that they wished to listen to the Buddha's discourse, they asked Visākhā to take them to the Buddha and secretly took small bottles of liquor hidden in their clothes.

On arrival at the monastery, they drank all the liquor they had brought and threw away the bottles. Visākhā requested the Buddha to teach them the Dhamma. By that time, the women were getting intoxicated and felt like singing and dancing. Māra, taking this opportunity made them bold and shameless, and soon they were boisterously singing, dancing, clapping and jumping about in the monastery. The Buddha saw the hand of

1. pajjalite: burning; in this context, it means burning with fires of passion, etc. (The Commentary)

2. andhakārena: darkness; in this context, ignorance of the Four Noble Truths. (The commentary)

3. padīpaṃ: light; in this context, wisdom. (The Commentary)

Māra in the shameless behaviour of these women and said to himself, "Māra must not be given the opportunity". So, the Buddha sent forth dark-blue rays from his body and the whole room was darkened; the women were frightened and began to get sober. Then, the Buddha vanished from his seat and stood on top of Mt.Meru, and from there he sent forth white rays and the sky was lit up as if by a thousand moons. After thus manifesting his powers, the Buddha said to those five hundred women, "You ladies should not have come to my monastery in this unmindful state. Because you have been negligent Māra has had the opportunity to make you behave shamelessly, laughing and singing loudly, in my monastery. Now, strive to put out the fire of passion (rāga) which is in you".

Then the Buddha spoke in verse as follows:

146. Why is there laughter? Why is there joy although (the world) is always burning?
Shrouded in darkness why not seek the light?

At the end of the discourse those five hundred women attained Sotāpatti Fruition.

သိရိမာ ဝတ္ထု

၁၄၇။ ပဿ ဗိတ္တကတံ ဗိမ္ဗု၊ အရုကာယံ သမုသယိတံ၊
အာတုရံ ဗဟုသင်္ကပ္ပံ၊ ယဿ နတ္ထိ ဓုဝံ ဌိတိ။

XI. (2) Sirimā Vatthu

Verse 147

147. Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ
Āturaṃ bahusaṅkappaṃ¹, yassa natthi dhuvāṃ ṭṭiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

Verse 147

XI (2) The Story of Sirimā

While residing at the Jetavana monastery, the Buddha uttered Verse (147) of this book, with reference to Sirimā the courtesan.

Once, there lived in Rājagaha, a very beautiful courtesan by the name of Sirimā. Every day Sirimā offered alms-food to eight bhikkhus. One of these bhikkhus happened to

1. bahusaṅkappaṃ: the body, which is the subject of many thoughts of sensual desire and admiration.

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mention to other bhikkhus how beautiful Sirimā was and also that she offered very delicious food to the bhikkhus every day. On hearing this, a young bhikkhu fell in love with Sirimā even without seeing her. The next day, the young bhikkhu went with the other bhikkhus to the house of Sirimā. Sirimā was not well on that day, but since she wanted to pay obeisance to the bhikkhus, she was carried to their presence. The young bhikkhu, seeing Sirimā, thought to himself, "Even though she is sick, she is very beautiful!" And he felt a strong desire for her.

That very night, Sirimā died. King Bimbisāra went to the Buddha and reported to him that Sirimā, the sister of Jīvaka, had died. The Buddha told King Bimbisāra to take the dead body to the cemetery and keep it there for three days without burying it, but to have it protected from crows and vultures. The king did as he was told. On the fourth day, the dead body of the beautiful Sirimā was no longer beautiful or desirable; it got bloated and maggots came out from the nine orifices. On that day, the Buddha took his bhikkhus to the cemetery to observe the body of Sirimā. The king also came with his men. The young bhikkhu, who was so desperately in love with Sirimā, did not know that Sirimā had died. When he learnt that the Buddha and the bhikkhus were going to see Sirimā, he joined them. At the cemetery, the corpse of Sirimā was surrounded by the bhikkhus headed by the Buddha, and also by the king and his men.

The Buddha then asked the king to get a town crier announce that Sirimā would be available on payment of one thousand in cash per night. But nobody would take her for one thousand, or for five hundred, or for two hundred and fifty, or even if she were to be given free of charge. Then the Buddha said to the audience, "Bhikkhus! Look at Sirimā. When she was living there were many who were willing to give one thousand to spend one night with her; but now none would take her even if given without any payment. The body of a person is subject to deterioration and decay".

Then the Buddha spoke in verse as follows:

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

At the end of the discourse, the young bhikkhu attained Sotāpatti Fruition.

ဥတ္တရာထေရီ ဝတ္ထု

၁၄၈။ ပရိဇိက္ခမိဒံ ရူပံ၊ ရောဂနိဋ္ဌံ ပဘာဂုံရံ၊

ဘိဇ္ဇတိ ပူတိသန္ဓေဟော၊ မရဏန္တံ ဟိ ဇီဝိတံ။

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XI. (3) Uttarātherī Vatthu

Verse 148

148. Parijñāmidam rūpaṃ, rogaññam pabhaṅguraṃ
Bhijjati pūṭisandeho, maraṇantaṃ hi jīvitaṃ.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

Verse 148

XI (3) The Story of Therī Uttarā

While residing at the Jetavana monastery, the Buddha uttered Verse (148) of this book, with reference to Therī Uttarā.

Therī Uttarā, who was one hundred and twenty years old, was one day returning from her alms-round when she met a bhikkhu and requested him to accept her offering of alms-food. The inconsiderate bhikkhu accepted all her alms-food; so she had to go without food for that day. The same thing happened on the next two days. Thus Therī Uttarā was without food for three successive days and she was feeling weak. On the fourth day, while she was on her alms-food, she met the Buddha on the road where it was narrow. Respectfully, she paid obeisance to the Buddha and stepped back. While doing so, she accidentally stepped on her own robe and fell on the ground, injuring her head. The Buddha went up to her and said, "Your body is getting very old and infirm, it is ready to crumble, it will soon perish".

Then the Buddha spoke in verse as follows:

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

At the end of the discourse, Therī Uttarā attained Sotāpatti Fruition.

သမ္မဟုလ အဓိမာနိကဘိက္ခု ဝတ္ထု

၁၄၉။ ယာနိမာနိ အပတ္ထာနိ၊ အလာဗူနေဝ သာရဒေ၊
ကာပေါတကာနိ အဠိနိ၊ တာနိ ဒိသ္မာန ကာ ရတိ။

XI. (4) Sambahula Adhimānikabhikkhu Vatthu

Verse 149

149. Yānimāni apatthāni, alābūneva sārade
Kāpotakāni atthīni, tāni disvāna kā rati.

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149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

Verse 149

XI (4) The Story of Adhimānika Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (149) of this book, with reference to some bhikkhus who over-estimated themselves.

Five hundred bhikkhus, after taking a subject of meditation from the Buddha, went into the woods. There, they practised meditation ardently and diligently and soon attained deep mental absorption (jhāna) and they thought that they were free from sensual desires and, therefore, had attained arahatship. Actually, they were only over-estimating themselves. Then, they went to the Buddha, with the intention of informing the Buddha about what they thought was their attainment of arahatship.

When they arrived at the outer gate of the monastery, the Buddha said to the Venerable Ānanda, "Those bhikkhus will not benefit much by coming to see me now; let them go to the cemetery first and come to see me only afterwards". The Venerable Ānanda then delivered the message of the Buddha to those bhikkhus, and they reflected, "The Enlightened One knows everything; he must have some reason in making us go to the cemetery first". So they went to the cemetery.

There, when they saw the putrid corpses they could look at them as just skeletons, and bones, but when they saw some fresh dead bodies they realized, with horror, that they still had some sensual desires awakening in them. The Buddha saw them from his perfumed chamber and sent forth the radiance; then he appeared to them and said, "Bhikkhus! Seeing these bleached bones, is it proper for you to have any sensual desire in you?"

Then the Buddha spoke in verse as follows:

149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

At the end of the discourse, those five hundred bhikkhus attained arahatship.

နုပဒကလျာဏီ ရူပနန္ဒာထေရီ ဝတ္ထု

၁၅၀။ အဋ္ဌိနံ နဂရံ ကတံ၊ ဖံသလောဟိတလေပနံ၊

ယတ္ထ ဇရာ စ မစ္စ၊ စ၊ မာနော မက္ခော စ ဩဟိတော။

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XI. (5) Janapadakalyāṇī Rūpanandātherī Vatthu

Verse 150

150. Atthīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ

Yattha jarā ca maccu ca, māno makkho ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

Verse 150

XI (5) The Story of Therī Rūpanandā (Janapadakalyāṇī)

While residing at the Jetavana monastery, the Buddha uttered Verse (150) of this book, with reference to Janapadakalyāṇī.

Princess Janapadakalyāṇī was the daughter of Gotamī, the step-mother of Gotama the Buddha; because she was very beautiful she was also known as Rūpanandā. She was married to Nanda, a cousin of the Buddha. One day she pondered, "My elder brother who could have become a Universal Monarch has renounced the world to become a bhikkhu; he is now a Buddha. Rāhulā, the son of my elder brother, and my own husband Prince Nanda have also become bhikkhus. My mother Gotamī has also become a bhikkhunī, and I am all alone here!" So saying, she went to the monastery of some bhikkhunīs and became a bhikkhunī herself. Thus, she had become a bhikkhunī not out of faith but only in imitation of others and because she felt lonely.

Rūpanandā had heard from others that the Buddha often taught about the impermanence, unsatisfactoriness and insubstantiality of the khandhas. So she thought he would talk deprecatingly about her good looks if he should see her; and thus thinking, she kept away from the Buddha. But other bhikkhunīs, coming back from the monastery, kept talking in praise of the Buddha; so, one day, she decided to accompany other bhikkhunīs to the monastery.

The Buddha saw her and reflected, "A thorn can only be taken out with a thorn; Rūpanandā being very attached to her body and being very proud of her beauty, I must take the pride and attachment out of her through beauty". So, with his supernormal power, he caused an image of a very beautiful lady of about sixteen years of age to be seated near him, fanning him. This young girl was visible only to Rūpanandā and the Buddha. When Rūpanandā saw the girl, she realized that compared to that girl, she herself was just like an old, ugly crow compared to a beautiful white swan. Rūpanandā

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had a good look at the girl and she felt that she liked her very much. Then, she looked again and was surprised to find that the girl had grown to the age of about twenty. Again and again, she looked at the figure beside the Buddha and every time she noticed that the girl had grown older and older. Thus, the girl turned into a grown-up lady, then into a middle-aged lady, an old lady, a decrepit and a very old lady successively. Rūpanandā also noticed that with the arising of a new image, the old image disappeared, and she came to realize that there was a continuous process of change and decay in the body. With the coming of this realization, her attachment to the body diminished. Meanwhile, the figure near the Buddha had turned into an old, decrepit lady, who could no longer control her bodily functions, and was rolling in her own excreta. Finally, she died, her body got bloated, pus and maggots came out of the nine openings and crows and vultures were trying to snatch at the dead body.

Having seen all these, Rūpanandā pondered, "This young girl has grown old and decrepit and died in this very place under my own eyes. In the same way, my body will also grow old and wear out; it will be subject to disease and I will also die". Thus, she came to perceive the true nature of the khandhas. At this point the Buddha talked about the impermanence, the unsatisfactoriness and the insubstantiality of the khandhas, and Rūpanandā attained Sotāpatti Fruition.

Then the Buddha spoke in verse as follows:

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

At the end of the discourse, Rūpanandā attained arahatship.

မလ္လိကာဒေဝီ ဝတ္ထု
၁၅၁။ ဇီရန္တိ ဝေ ရာဇရထာ သုစိတ္တာ၊ အထော သရီရမ္ပိ ဇရံ ဥပေတိ၊
သတဉ္စ ဓမ္မော န ဇရံ ဥပေတိ၊ သန္တော ဟဝေ သပ္ပိ ပဝေဒယန္တိ။

XI. (6) Mallikādevī Vatthu

Verse 151

151. Jīranti ve rājarathā sucittā, atho sarīrampi jaram upeti
Satañca dhammo¹ na jaram upeti, santo have sabbhi pavedayanti.

1. dhammo/dhamma: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna. (The Commentary)

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

Verse 151

XI (6) The Story of Queen Mallikā

While residing at the Jetavana monastery, the Buddha uttered Verse (151) of this book, with reference to Mallikā, queen of King Pasenadi of Kosala.

One day, Mallikā went into the bathroom to wash her face, hands and feet. Her pet dog also came in; as she was bending to wash her feet, the dog tried to have sex with her, and the queen appeared to be amused and somewhat pleased. The king saw this strange incident through the window from his bedroom. When the queen came in, he said angrily to the queen, "Oh, you wicked woman! What were you doing with that dog in the bathroom? Do not deny what I saw with my own eyes". The queen replied that she was only washing her face, her hands and her feet, and so was doing nothing wrong. Then she continued, "But, that room is very strange. If anyone went into that room, to one looking from this window there would appear to be two. If you do not believe me, O King, please go into that room and I will look through this window".

So, the king went into the bathroom. When he came out, Mallikā asked the king why he misbehaved with a she-goat in that room. The king denied it, but the queen insisted that she saw them with her own eyes. The king was puzzled, but being dim-witted, he accepted the queen's explanation, and concluded that the bathroom was, indeed, very strange.

From that time, the queen was full of remorse for having lied to the king and for having brazenly accused him of misbehaving with a she-goat. Thus, even when she was approaching death, she forgot to think about the great unrivalled charities she had shared with her husband and only remembered that she had been unfair to him. As a result of this, when she died she was reborn in niraya. After her burial the king intended to ask the Buddha where she was reborn. The Buddha wished to spare his feelings, and also did not want him to lose faith in the Dhamma. So he willed that this question should not be put to him and King Pasenadi forgot to ask the Buddha.

However after seven days in niraya, the queen was reborn in the Tusitā deva world. On that day, the Buddha went to King Pasenadi's palace for alms-food; he indicated that he wished to rest in the coach-shed where the royal carriages were kept. After offering

alms-food, the king asked the Buddha where queen Mallikā was reborn and the Buddha replied, "Mallikā has been reborn in the Tusitā deva world". Hearing this the king was very pleased, and said, "Where else could she have been reborn? She was always thinking of doing good deeds, always thinking what to offer to the Buddha on the next day. Venerable Sir! Now that she is gone, I, your humble disciple, hardly know what to do". To him the Buddha said, "Look at these carriages of your father and your grandfather; these are all worn down and lying useless; so also is your body, which is subject to death and decay. Only the Dhamma of the Virtuous is not subject to decay".

Then the Buddha spoke in verse as follows:

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

လာဠုဒါယီ ထေရ ဝတ္ထု

၁၅၂။ အပ္ပသုတာယံ ပုရိသော၊ ဗလိဗဒ္ဓေါ ဇီရတိ၊
မံသာနိ တဿ ဝဇ္ဇန္တိ၊ ပညာ တဿ န ဝဇ္ဇတိ။

XI. (7) Lāludāyī Thera Vatthu

Verse 152

152. Appassutāyaṃ puriso, balibaddhova jīrati
Mamsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

152. This man of little learning grows old like an ox; only his flesh grows but not his wisdom.

Verse 152

XI (7) The Story of Thera Lāludāyī

While residing at the Jetavana monastery, the Buddha uttered Verse (152) of this book, with reference to Lāludāyī, a therā with little intelligence.

Lāludāyī was a bhikkhu who was dim-witted and very absent-minded. He could never say things which were appropriate to the occasion, although he tried hard. Thus, on joyful and auspicious occasions he would talk about sorrow, and on sorrowful occasions he would talk about joy and gladness. Besides, he never realized that he had been saying things which were inappropriate to the occasion. When told about this, the Buddha said, "One like Lāludāyī who has little knowledge is just like an ox".

Then the Buddha spoke in verse as follows:

152. This man of little learning grows old like an ox; only his flesh grows but not his wisdom.

ဥဒါန ဝတ္ထု

၁၅၃။ အနေကဇာတိသံသာရံ၊ သန္တာဝိသံ အနိဗ္ဗိသံ၊
 ဂဟကာရံ ဂဝေသန္တော၊ ဒုက္ခာ ဇာတိ ပုနပ္ပုနံ။
 ၁၅၄။ ဂဟကာရက ဒိဋ္ဌေသိ၊ ပုန ဂေဟံ န ကာဟသိ၊
 သဗ္ဗာ တေ ဗာသုကာ ဘဂ္ဂိ၊ ဂဟကူဋံ ဝိသင်္ခတံ၊
 ဝိသင်္ခါရဂတံ စိတ္တံ၊ တဏှာနံ ခယမဇ္ဈဂါ။

XI. (8) Udāna Vatthu

Verses 153 and 154¹

153. Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisam

Gahakāraṃ gavesanto², dukkhā jāti punappunam³.

154. Gahakāraka diṭṭhosi⁴, puna geham na kāhasi⁵

Sabbā te phāsukā bhaggā⁶, gahakūṭam visaṅkhataṃ⁷

Visaṅkhāragataṃ cittaṃ⁸, taṇhānam khayamajjhagā.⁹

1. Footnotes to Verses 153 and 154: These two verses are expressions of intense and sublime joy the Buddha felt at the very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime meaning and deep feeling.

2. gahakāraṃ gavesanto: lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Taṇhā). The meaning of Verse (153) as given in the Commentary is as follows!

I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ñāṇa) ever since Dīpaṅkara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ñāṇa, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. dukkhā jāti punappunam: To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with again, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

4. diṭṭhosi: You are seen: I have seen you now that I have attained Enlightenment or Bodhi ñāṇa, the all comprehending wisdom, with my own Insight.

5. puna geham na kāhasi: No house shall be built again: You shall not build another house (for me) in this round of rebirths.

6. sabbā te phāsukā bhaggā: All your rafters are broken: I have destroyed all the remaining defilements.

7. gahakūṭam visaṅkhataṃ: The roof-tree has been destroyed: I have dispelled ignorance.

8. visaṅkhāragataṃ cittaṃ: lit., my mind has reached the Unconditioned; having Nibbāna as its object, my mind has realized Nibbāna.

9. taṇhānam khayamajjhagā: The end of craving has been attained: I have attained Arahatta Fruition.

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153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) which would enable me to find him, have wandered through innumerable births in saṃsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

Verses 153 and 154

XI (8) The Story Concerning the "Words of Exultation of the Buddha"

These two verses are expressions of intense and sublime joy felt by the Buddha at the moment of attainment of Supreme Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa). These verses were repeated at the Jetavana monastery at the request of the Venerable Ānanda.

Prince Siddhattha, of the family of Gotama, son of King Suddhodana and Queen Māyā of the kingdom of the Sakyans, renounced the world at the age of twenty-nine and became an ascetic in search of the Dhamma (Truth). For six years, he wandered about the valley of the Ganges, approaching famous religious leaders, studying their doctrines and methods. He lived austere and submitted himself strictly to rigorous ascetic discipline; but he found all these traditional practices to be unsound. He was determined to find the Truth in his own way, and by avoiding the two extremes of excessive sensual indulgence and self-mortification¹ he found the Middle Path which would lead to Perfect Peace, Nibbāna. This Middle Path (Majjhimapaṭipadā) is the Noble Path of Eight Constituents, viz., Right view, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration.

Thus, one evening, seated under a Bo tree on the bank of the Nerañjarā river, Prince Siddhattha Gotama attained Supreme Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) at the age of thirty-five. During the first watch of the night, the prince attained the power of recollection of past existences (Pubbenivāsānussati ñāṇa) and during the second watch he attained the divine power of sight (Dibbacakkhu ñāṇa). Then, during the third watch of the night he contemplated the Doctrine of Dependent Origination (Paṭiccasamuppāda) in the order of arising (anuloma) as well as in the order of cessation (paṭiloma). At the crack

1. Kāmasukhallikānuyoga and Attakilamathānuyoga.

of dawn, Prince Siddhattha Gotama by his own intellect and insight fully and completely comprehended the Four Noble Truths. The Four Noble Truths are: The Noble Truth of Dukkha (Dukkha Ariya Sacca) the Noble Truth of the Cause of Dukkha (Dukkha Samudaya Ariya Sacca), the Noble Truth of Cessation of Dukkha (Dukkha Nirodha Ariya Sacca), and the Noble Truth of the Path Leading to the Cessation of Dukkha (Dukkha Nirodha Gāminī Paṭipadā Ariya Sacca). There also appeared in him, in all their purity, the knowledge of the nature of each Noble Truth (Sacca ñāṇa), knowledge of the performance required for each Noble Truth (Kicca ñāṇa), and the knowledge of the completion of the performance required for each Noble Truth (Kata ñāṇa); and thus, he attained the Sabbaññuta ñāṇa (also called Bodhi ñāṇa) of a Buddha. From that time, he was known as Gotama the Buddha.

In this connection, it should be noted that only when the Four Noble Truths, under their three aspects (therefore, the twelve modes), had become perfectly clear to him that the Buddha acknowledged in the world of Men, the world of Devas and that of Brahmās, that he had attained the Supreme Enlightenment and therefore had become a Buddha.

At the moment of the attainment of Buddhahood, the Buddha uttered the following tow verses:

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) which would enable me to find him, have wandered through innumerable births in saṃsāra. To be born again and again is, indeed, dukkha!
154. Oh house-builder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

မဟာဓနသေဋ္ဌိပုတ္တ ဝတ္ထု

၁၅၅။ အစရိတွာ ဗြဟ္မစရိယံ၊ အလဒ္ဓါ ယောဗ္ဗဓန ဓနံ၊
ဇိဏ္ဏကောဉ္ဇာဝ ဈာယန္တိ၊ ဘိဏမစ္ဆေဝ ပလ္လလေ။

၁၅၆။ အစရိတွာ ဗြဟ္မစရိယံ၊ အလဒ္ဓါ ယောဗ္ဗဓန ဓနံ၊
သေဋ္ဌိ စာပါတိဘိဏာဝ၊ ပုရာဏာနိ အနတ္တနံ။

XI. (9) Mahādhanaṣeṭṭhiputta Vatthu

Verses 155 and 156

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

155. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam
Jiṇṇakoñcāva jhāyanti, khīṇamaccheva pallale.

156. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam
Senti cāpātikhīṇāva, purāṇāni anutthunam.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

Verses 155 and 156

XI (9) The Story of the Son of Mahādhana

While residing at the Migadāya wood, the Buddha uttered Verses (155) and (156) of this book, with reference to the son of Mahādhana, a rich man from Bārāṇasī.

The son of Mahādhana did not study while he was young; when he came of age he married the daughter of a rich man, who, like him, also had no education. When the parents on both sides died, they inherited eighty crores from each side and so were very rich. But both of them were ignorant and knew only how to spend money and not how to keep it or to make it grow. They just ate and drank and had a good time, squandering their money. When they had spent all, they sold their fields and gardens and finally their house. Thus, they became very poor and helpless; and because they did not know how to earn a living they had to go begging. One day, the Buddha saw the rich man's son leaning against a wall of the monastery, taking the left-overs given him by the sāmaṇeras; seeing him, the Buddha smiled.

The Venerable Ānanda asked the Buddha why he smiled, and the Buddha replied, "Ānanda, look at this son of a very rich man; he had lived a useless life, an aimless life of pleasure. If he had learnt to look after his riches in the first stage of his life he would have been a top-ranking richman; or if he had become a bhikkhu, he could have been an arahat, and his wife could have been an anāgāmī. If he had learnt to look after his riches in the second stage of his life he would have been a second rank rich man, or if he had become a bhikkhu, he could have been an anāgāmī, and his wife could have been a sakadāgāmī. If he had learnt to look after his riches in the third stage of his life he would have been a third rank rich man, or if he had become a bhikkhu, he could have been a sakadāgāmī, and his wife could have been a sotāpanna. However, because he had done

nothing in all the three stages of his life he had lost all his worldly riches, he had also lost all opportunities of attaining any of the Maggas and Phalas.

Then the Buddha spoke in verse as follows:

155. They, who in youth have neither led the Life of Purity nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.
156. They, who in youth have neither led the Life of Purity nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

ဇရာဝဂ္ဂေါ ဇကာဒသမော နိဗ္ဗိတော။

Jarāvaggo ekādasamo nitthito.

End of Chapter Eleven: Ageing.

Chapter XII

၁၂။ အတ္ထဝဂ္ဂ

12. Attavagga

Self (Attavagga)

ဗောဓိရာဇကုမာရ ဝတ္ထု

၁၅၇။ အတ္တာနန္တေ ပိယံ ဧညာ၊ ရက္ခေယျ နံ သုရက္ခိတံ၊
တိဏ္ဏံ အညတရံ ယာမံ၊ ပဋိဇ္ဈေယျ ပဏ္ဍိတော။

XII. (1) Bodhirājakumāra Vatthu

Verse 157

157. Attānañce piyaṃ jaññā, rakkheyya naṃ surakkhitam
Tiṇṇam aññataram yāmaṃ¹, paṭijaggeyya paṇḍito.

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

Verse 157

XII (1) The Story of Bodhirājakumāra

While residing at the Bhesakaḷā wood, the Buddha uttered Verse (157) of this book, with reference to Prince Bodhi (Bodhirājakumāra)

Once, Prince Bodhi built a magnificent palace for himself. When the palace was finished he invited the Buddha for alms-food. For this special occasion, he had the building decorated and perfumed with four kinds of scents and incense. Also, a long length of cloth was spread on the floor, starting from the threshold to the interior of the room. Then, because he had no children, the prince made a solemn asseveration that if he were to have any children the Buddha should step on the cloth. When the Buddha came, Prince Bodhi respectfully requested the Buddha three times to enter the room. But the Buddha, instead of moving, only looked at Ānanda. Ānanda understood him and so asked Prince Bodhi to remove the cloth from the door-step. Then only, the Buddha entered the palace. The prince then offered delicious and choice food to the Buddha. After the meal, the prince asked the Buddha why he did not step on the cloth. The Buddha in turn asked the prince whether he had not spread the cloth making a solemn asseveration that if he were to be blessed with a child, the Buddha would step on it; and

1. yāmaṃ: A night is divided into three watches. According to the Commentary, the watches in this context; are the three stages in Man's life, viz., childhood, youth and old age.

the prince replied in the affirmative. To him, the Buddha said that he and his wife were not going to have any children because of their past evil deeds. The Buddha then related their past story.

In one of their past existences, the prince and his wife were the sole survivors of a shipwreck. They were stranded on a deserted island, and there they lived by eating birds' eggs, fledglings and birds, without any feeling of remorse at any time. For that evil deed, they would not be blessed with any children. If they had felt even a slight remorse for their deed at any stage of their lives, they could have a child or two in this existence. Then turning to the prince, the Buddha said, "One who loves himself should guard himself in all stages of life, or at least, during one stage in his life".

Then the Buddha spoke in verse as follows:

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

At the end of the discourse, Bodhirājakumāra attained Sotāpatti Fruition.

ဥပနန္ဒသကျပုတ္တတ္ထေရ ဝတ္ထု

၁၅၈။ အတ္တာနမေဝ ပဌမံ၊ ပတိရူပေ နိဝေသယေ၊
အထညမနုဿာသေယျ၊ န ကိလိသေယျ ပဏှိတော။

XII. (2) Upanandasakyaputtatthera Vatthu

Verse 158

158. Attānameva paṭhamam, patirūpe nivesaye
Athaññamanusāseyya, na kilisseyya paṇḍito.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

Verse 158

XII (2) The Story of Thera Upananda Sakyaputta

While residing at the Jetavana monastery, the Buddha uttered Verse (158) of this book, with reference to Upananda, a therā of the Sakyan Clan.

Upananda was a very eloquent preacher. He used to preach to others not to be greedy and to have only a few wants and would talk eloquently on the merits of contentment and frugality (appicchatā) and austere practices (dhūtaṅgas). However, he

did not practise what he taught and took for himself all the robes and other requisites that were given up by others.

On one occasion, Upananda went to a village monastery just before the vassa. Some young bhikkhus, being impressed by his eloquence, asked him to spend the vassa in their monastery. He asked them how many robes each bhikkhu usually received as donation for the vassa in their monastery and they told him that they usually received one robe each. So he did not stop there, but he left his slippers in that monastery. At the next monastery, he learned that the bhikkhus usually received two robes each for the vassa; there he left staff. At the next monastery, the bhikkhus received three robes each as donation for the vassa; there he left his water bottle. Finally, at the monastery where each bhikkhu received four robes, he decided to spend the vassa.

At the end of the vassa, he claimed his share of robes from the other monasteries where he had left his personal effects. Then he collected all his things in a cart and came back to his old monastery. On his way, he met two young bhikkhus who were having a dispute over the share of two robes and a valuable velvet blanket which they had between them. Since they could not come to an amicable settlement, they asked Upananda to arbitrate. Upananda gave one robe each to them and took the valuable blanket for having acted as an arbitrator.

The two young bhikkhus were not satisfied with the decision but they could do nothing about it. With a feeling of dissatisfaction and dejection, they went to the Buddha and reported the matter. To them the Buddha said, "One who teaches others should first teach himself and act as he has taught".

Then the Buddha spoke in verse as follows:

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

At the end of the discourse the two young bhikkhus attained Sotāpatti Fruition.

ပဓာနိကတိဿတ္ထေရ ဝတ္ထု၊

၁၅၉။ အတ္တာနုဇ္ဈေ တတာ ကယိရာ၊ ယထာညမနသာသတိ၊
သုဒန္တော ဝတ ဒမေထ၊ အတ္တာ ဟိ ကိရ ဒုဒ္ဓမော။

XII. (3) Padhānikatissatthera Vatthu

Verse 159

159. Attānañce tathā kayirā, yathāññāmanusāsati
Sudanto vata dametha, attā hi kira duddamo.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

Verse 159

XII (3) The Story of Thera Padhānikatissa

While residing at the Jetavana monastery, the Buddha uttered Verse (159) of this book, with reference to Thera Padhānikatissa.

Thera Padhānikatissa, after taking a subject of meditation from the Buddha, left for the forest with five hundred other bhikkhus. There, he told the bhikkhus to be ever mindful and diligent in their meditation practice. After thus exhorting others he himself would lie down and go to sleep. The young bhikkhus did as they were told. They practised meditation during the first watch of the night and when they were about to go to bed, Padhānikatissa would get up and tell them to go back to their practice. When they returned after meditation practice during the second and third watches also he would say the same thing to them.

As he was always acting in this way, the young bhikkhus never had peace of mind, and so they could not concentrate on meditation practice or even on recitation of the texts. One day, they decided to investigate if their teacher was truly zealous and vigilant as he posed himself to be. When they found out that their teacher Padhānikatissa only exhorted others but was himself sleeping most of the time, they remarked, "We are ruined, our teacher knows only how to scold us, but he himself is just wasting time, doing nothing". By this time, as the bhikkhus were not getting enough rest, they were tired and worn out. As a result, none of the bhikkhus made any progress in their meditation practice.

At the end of the vassa, they returned to the Jetavana monastery and reported the matter to the Buddha. To them the Buddha said, "Bhikkhus! One who wants to teach others should first teach himself and conduct himself properly".

Then the Buddha spoke in verse as follows:

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

At the end of the discourse those five hundred bhikkhus attained arahatship.

ကုမာရကဿပမာတုတ္ထေရီ ဝတ္ထု၊
၁၆၀။ အတ္တာ ဟိ အတ္တနော နာထော၊ ကော ဟိ နာထော ပရော သိယာ၊
အတ္တနာ ဟိ သုဒန္တေန၊ နာထံ လဘတိ ဒုလ္လဘံ။

XII. (4) Kumārakassapamātuttherī Vatthu

Verse 160

160. Attā hi attano nātho, ko hi nātho paro siyā
Attanā hi sudantena, nātham labhati dullabham.

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

Verse 160

XII (4) The Story of the Mother of Kumārakassapa

While residing at the Jetavana monastery, the Buddha uttered Verse (160) of this book, with reference to the mother of Kumārakassapa.

Once, a young married woman asked permission from her husband to become a bhikkhunī. Through ignorance, she went to join some bhikkhunīs who were the pupils of Devadatta. This young woman was pregnant before she became a bhikkhunī, but she was not aware of the fact at that time. But in due course, the pregnancy became obvious and the other bhikkhunīs took her to their teacher Devadatta. Devadatta ordered her to go back to the household life. She then said to the other bhikkhunīs, "I have not intended to become a bhikkhunī under your teacher Devadatta; I have come here by mistake. Please take me to the Jetavana monastery, take me to the Buddha". Thus she came to the Buddha. The Buddha knew that she was pregnant before she became a bhikkhunī and was therefore innocent; but he was not going to handle the case. The Buddha sent for King Pasenadi of Kosala, Anāthapiṇḍika, the famous rich man, and Visākhā, the famous donor of the Pubbārāma monastery, and many other persons. He then told Thera Upāli to settle the case in public.

Visākhā took the young girl behind a curtain; she examined her and reported to Thera Upāli that the girl was already pregnant when she became a bhikkhunī. Thera Upāli then declared to the audience that the girl was quite innocent and therefore had not soiled her morality (sīla). In due course, a son was born to her. The boy was adopted by

King Pasenadi and was named Kumārakassapa. When the boy was seven years old, on learning that his mother was a bhikkhunī, he also became a sāmaṇera under the tutelage of the Buddha. When he came of age he was admitted to the Order; as a bhikkhu he took a subject of meditation from the Buddha and went to the forest. There, he practised meditation ardently and diligently and within a short time attained arahatship. However, he continued to live in the forest for twelve more years.

Thus his mother had not seen him for twelve years and she longed to see her son very much. One day, seeing him, the mother bhikkhunī ran after her son weeping and calling out his name. Seeing his mother, Kumārakassapa thought that if he were to speak pleasantly to his mother she would still be attached to him and her future would be ruined. So for the sake of her future (realization of Nibbāna) he was deliberately stern and spoke harshly to her; "How is it, that you, a member of the Order, could not even cut off this affection for a son?" The mother thought that her son was very cruel to her, and she asked him what he meant. Kumārakassapa repeated what he had said before. On hearing his answer, the mother of Kumārakassapa reflected; "O yes, for twelve years I have shed tears for this son of mine. Yet, he has spoken harshly to me. What is the use of my affection for him?" Then, the futility of her attachment to her son dawned upon her, and then and there, she decided to cut off her attachment to her son. By cutting off her attachment entirely, the mother of Kumārakassapa attained arahatship on the same day.

One day, at the congregation of bhikkhus, some bhikkhus said to the Buddha, "Venerable Sir! If the mother of Kumārakassapa had listened to Devadatta, she as well as her son would not have become arahats. Surely, Devadatta had tried to do them a great wrong; but you, Venerable Sir, are a refuge to them!" To them the Buddha said, "Bhikkhus! In trying to reach the deva world, or in trying to attain arahatship, you cannot depend on others, you must work hard on your own".

Then the Buddha spoke in verse as follows:

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

မဟာကာလ ဥပါသက ဝတ္ထု

၁၆၀။ အတ္တနာ ဟိ ကတံ ပါပံ၊ အတ္တံ အတ္တသမ္ဘဝံ၊
အဘိမတ္တတိ ဒုဗ္ဗေဝံ၊ ဝဇီရံပ' သုမယံ မဏိ။

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XII. (5) Mahākāla Upāsaka Vatthu

Verse 161

161. Attanā hi kataṃ pāpaṃ, attajaṃ attasambhavaṃ
Abhimatthati dummedhaṃ, vajiraṃva' smamayāṃ maṇiṃ.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

Verse 161

XII (5) The Story of Mahākāla Upāsaka

While residing at the Jetavana monastery, the Buddha uttered Verse (161) of this book, with reference to Mahākāla, a lay disciple.

On a certain sabbath day, Mahākāla, a lay disciple, went to the Jetavana monastery. On that day, he kept the sabbath by observing the eight moral precepts (Uposatha sīla) and listened to the discourses on the Dhamma throughout the night. It so happened that on that same night, some thieves broke into a house; and the owners on waking up went after the thieves. The thieves ran away in all directions. Some ran in the direction of the monastery. It was then nearing dawn, and Mahākāla was washing his face at the pond close to the monastery. The thieves dropped their stolen property in front of Mahākāla and ran on. When the owners arrived, they saw Mahākāla with the stolen property. Taking him for one of the thieves they shouted at him, threatened him and beat him hard. Mahākāla died on the spot. Early in the morning, when some young bhikkhus and sāmaṇeras from the monastery came to the pond to fetch water, they saw the dead body and recognized it.

On their return to the monastery, they reported what they had seen and said to the Buddha, "Venerable Sir! The lay disciple who was at this monastery listening to the religious discourses all through the night has met with a death which he does not deserve". To them the Buddha replied, "Bhikkhus! If you judge from the good deeds he has done in this existence, he has indeed met with a death he does not deserve. But the fact is that he has only paid for the evil he had done in a past existence. In one of his previous existences, when he was a courtier in the palace of the king, he fell in love with another man's wife and had beaten her husband to death. Thus, evil deeds surely get one into trouble; they even lead one to the four apāyas".

Then the Buddha spoke in verse as follows:

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

ဒေဝဒတ္တ ဝတ္ထု

၁၆၂။ ယဿ အစ္ဆန္တုဿီလုံ။ မာလုဝါ သာလမိဝေါတ္တတံ၊
ကရေတိ သော တထတ္တာနံ၊ ယထာ နံ ဣစ္ဆတိ ဒိသော။

XII. (6) Devadatta Vatthu

Verse 162

162. Yassa accantadussīlyam, māluvā sālamivotthataṃ
Karoti so tathattānaṃ, yathā naṃ icchatī diso.

162. As the creeper (māluvā) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

Verse 162

XII (6) The Story of Devadatta

While residing at the Jetavana monastery, the Buddha uttered Verse (162) of this book, with reference to Devadatta.

One day, some bhikkhus were talking amongst themselves when the Buddha came in and asked the subject of their talk. They answered that they were talking about Devadatta and then continued as follows; "Venerable Sir! Devadatta is indeed, a man without morality; he is also very avaricious. He has tried to gain fame and fortune by getting the confidence of Ajātasattu by unfair means. He has also tried to convince Ajātasattu that by getting rid of his father, he (Ajātasattu) would immediately become a powerful king. Having been thus misled by Devadatta, Ajātasattu killed his father, the noble king, Bimbisāra. Devadatta has even attempted three times to kill to you, our most Venerable Teacher. Devadatta is, indeed, very wicked and incorrigible!"

After listening to the bhikkhus, the Buddha told them that Devadatta had tried to kill him not only now but also in his previous existences. The Buddha then narrated the story of a deer-stalker.

"Once, while King Brahmadatta was reigning in Bārāṇasī, the future Buddha was born as a deer, and Devadatta was then a deer-stalker. One day, the deer-stalker saw the footprints of a deer under a tree. So, he put up a bamboo platform in the tree and waited with the spear ready for the deer. The deer came but he came very cautiously. The deer-

stalker saw him hesitating, and threw some fruits of the tree to coax him. But that put the deer on guard; he looked more carefully and saw the deer-stalker in the tree. He pretended not see the deer-stalker and turned away slowly. From some distance, he addressed the tree thus: 'O tree! You always drop your fruits vertically, but today you have broken the law of nature and have dropped your fruits slantingly. Since you have violated the natural law of trees, I am now leaving you for another tree'.

"Seeing the deer turning away, the deer-stalker dropped his spear to the ground and said, 'Yes, you can now move on; for today, I have been wrong in my calculations'. The deer who was the Buddha-to-be replied, 'O hunter! You have truly miscalculated today, but your evil kamma will not make any mistake; it will certainly follow you'. Thus, Devadatta had attempted to kill me not only now but also in the past, yet he had never succeeded". Then the Buddha continued, "Bhikkhus! Just as a creeper strangles the tree to which it clings, so also, those without morality, being overwhelmed by lust, are finally thrown into niraya".

Then the Buddha spoke in verse as follows:

162. As the creeper (māluvā) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

At the end of the discourse, many people attained Sotāpatti Fruition.

သံဃာဘေဒပရိသက္ကန ဝတ္ထု
၁၆၃။ သုကရာနိ အသာဓူနိ၊ အတ္တနော အဟိတာနိ စ၊
ယံ ဝေ ဟိတဉ္စ သာဓုဉ္စ၊ တံ ဝေ ပရမဒုက္ကရံ။

XII. (7) Saṃghabhedaparisakkana Vatthu

Verse 163

163. Sukarāṇi asādhūni, attano ahitāni ca
Yaṃ ve hitaṇca sādhuñca, taṃ ve paramadukkaraṃ.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.

Verse 163

XII (7) The Story of Schism in the Order

While residing at the Veluvana monastery, the Buddha uttered Verse (163) of this book, with reference to Devadatta, who committed the offence of causing a schism in the Order of the bhikkhus.

On one occasion, while the Buddha was giving a discourse in the Veluvana monastery, Devadatta came to him and suggested that since the Buddha was getting old, the duties of the Order should be entrusted to him (Devadatta); but the Buddha rejected his proposal and also rebuked him and called him a "spittle swallow" (Kheḷāsika). From that time, Devadatta felt very bitter towards the Buddha. He even tried to kill the Buddha three times, but all his attempts failed. Later, Devadatta tried another tactic. This time, he came to the Buddha and proposed five rules of discipline for the bhikkhus to observe throughout their lives. He proposed (i) that the bhikkhus should live in the forest; (ii) that they should live only on food received on alms-rounds; (iii) that they should wear robes made only from pieces of cloth collected from rubbish heaps; (iv) that they should reside under trees; and (v) that they should not take fish or meat. The Buddha did not have any objections to these rules and made no objections to those who were willing to observe them, but for various valid considerations, he was not prepared to impose these rules of discipline on the bhikkhus in general.

Devadatta claimed that the rules proposed by him were much better than the existing rules of discipline, and some new bhikkhus agreed with him. One day, the Buddha asked Devadatta if it was true that he was trying to create a schism in the Order, and he admitted that it was so. The Buddha warned him that it was a very serious offence, but Devadatta paid no heed to his warning. After this, as he met Thera Ānanda on his alms-round in Rājagaha, Devadatta said to Thera Ānanda, "Ānanda, from today I will observe the sabbath (Uposatha), and perform the duties of the Order separately, independent of the Buddha and his Order of bhikkhus". On his return from the alms-round, Thera Ānanda reported to the Buddha what Devadatta had said.

On hearing this, the Buddha reflected, "Devadatta is committing a very serious offence; it will send him to Avīci Niraya. For a virtuous person, it is easy to do good deeds and difficult to do evil; but for an evil one, it is easy to do evil and difficult to do good deeds. Indeed, in life it is easy to do something which is not beneficial, but it is very difficult to do something which is good and beneficial".

Then the Buddha spoke in verse as follows:

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.

Then on the Uposatha day, Devadatta, followed by five hundred Vajjian bhikkhus, broke off from the Order, and went to Gayāsīsa. However, when the two Chief Disciples, Sāriputta and Moggallāna, went to see the bhikkhus who had followed Devadatta and talked to them they realized their mistakes and most of them returned with the two Chief Disciples to the Buddha.

ကာလတ္ထေရ ဝတ္ထု

၁၆၄။ ယော သာသနံ အရဟတံ၊ အရိယာနံ ဓမ္မဇီဝိနံ၊
ပဋိစ္စေသတိ ဒုဓမ္မဓော၊ ဒိဋ္ဌိ နိဿာယ ပါပိကံ၊
ဖလာနိ ကဋ္ဌကဿေဝ၊ အတ္တယာတာယ ဖလ္လတိ။

XII. (8) Kālatthera Vatthu

Verse 164

164. Yo sāsanaṃ arahataṃ, ariyānaṃ dhammajīvināṃ
Paṭikkosati dummedho, diṭṭhiṃ nissāya pāpikaṃ
Phalāni kaṭṭhakasseva, attaghātāya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage-worthy Noble Ones (Ariyas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

Verse 164

XII (8) The Story of Thera Kāla

While residing at the Jetavana monastery, the Buddha uttered Verse (164) of this book, with reference to Thera Kāla.

Once in Sāvatti, an elderly woman was looking after a therā named Kāla, like her own son. One day, hearing from her neighbours about the virtues of the Buddha, she wished very much to go to the Jetavana monastery and listen to the discourses given by the Buddha. So she told Thera Kāla about her wishes; but the therā advised her against it. Three times she spoke to him about her wishes but he always dissuaded her. But one day, in spite of his dissuasions, the lady decided to go. After asking her daughter to look to the needs of Thera Kāla she left the house. When Thera Kāla came on his usual round of alms-food, he learned that the lady of the house had left for the Jetavana monastery. Then he reflected, "It is quite possible that the lady of this house is losing her faith in

me". So, he made haste and quickly followed her to the monastery. There, he found her listening to the discourse being given by the Buddha. He approached the Buddha respectfully, and said, "Venerable Sir! This woman is very dull; she will not be able to understand the sublime Dhamma; please teach her only about charity (dāna) and morality (sīla)".

The Buddha knew very well that Thera Kāla talking out of spite and with an ulterior motive. So he said to Thera Kāla, "Bhikkhu! Because you are foolish and because of your wrong view, you scorn my Teaching. You yourself are your own ruin; in fact, you are only trying to destroy yourself".

Then the Buddha spoke in verse as follows:

164. The foolish man who, on account of his wrong views, scorns the teaching of homage-worthy Noble Ones (Ariyas) who live according to the Dhamma is like the bamboo which bears fruit for its own destruction.

At the end of the discourse the elderly lady attained Sotāpatti Fruition.

စူဠကလာ ဥပါသက ဝတ္ထု

၁၆၅။ အတ္တနာ ဟိ ကတံ ပါပံ၊ အတ္တနာ သံကိလိဿတိ၊
 အတ္တနာ အကတံ ပါပံ၊ အတ္တနာဝံ ဝိသုဇ္ဈတိ၊
 သုဒ္ဓိ အသုဒ္ဓိ ပစ္စတ္တံ၊ နာညော အညံ ဝိသောဓေ။

XII. (9) Cūḷakāla Upāsaka Vatthu

Verse 165

165. Attanā hi kataṃ pāpaṃ, attanā saṃkilissati
 Attanā akataṃ pāpaṃ, attanāva visujjhati
 Suddhī asuddhi paccattaṃ, nāññi aññiṃ visodhaye.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

Verse 165

XII (9) The Story of Cūḷakāla Upāsaka

While residing at the Jetavana monastery, the Buddha uttered Verse (165) of this book, with reference to Cūḷakāla, a lay disciple.

Cūḷakāla, a lay disciple, observed the Uposatha precepts on a certain sabbath day and spent the night at the Jetavana monastery, listening to religious discourses all through the night. Early in the morning, as he was washing his face at the pond near the monastery, some thieves dropped a bundle near him. The owners seeing him with the stolen property took him for a thief and beat him hard. Fortunately, some slave girls who had come to fetch water testified that they knew him and that he was not the thief. So Cūḷakāla was let off.

When the Buddha was told about it, he said to Cūḷakāla, "You have been let off not only because the slave girls said that you were not the thief but also because you did not steal and was therefore innocent. Those who do evil go to niraya, but those who do good are reborn in the deva worlds or else realize Nibbāna".

Then the Buddha spoke in verse as follows:

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

At the end of the discourse Cūḷakāla the lay disciple attained Sotāpatti Fruition.

အတ္ထဒတ္ထေရ ဝတ္ထု

၁၆၆။ အတ္ထဒတ္ထံ ပရတ္ထေန၊ ဗဟုနာပိ န ဟာပယေ၊
အတ္ထဒတ္ထမဘိဏ္ဍာယ၊ သဒတ္ထပသုတော သိယာ။

XII. (10) Attadatthathera Vatthu

Verse 166

166. Attadattham¹ paratthena, bahunāpi na hāpaye
Attadatthamabhiññāya, sadatthapasuto siyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

Verse 166

XII (10) The Story of Thera Attadattha

1. Attadattham: one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbāna. (N.B. The above was uttered by the Buddha in connection with Insight Meditation).

While residing at the Jetavana monastery, the Buddha uttered Verse (166) of this book, with reference to Thera Attadattha.

When the Buddha declared that he would realize parinibbāna in four months' time, many puthujjana bhikkhus¹ were apprehensive and did not know what to do; so they kept close to the Buddha. Attadattha, however, did not go to the Buddha and, having resolved to attain arahatship during the lifetime of the Buddha, was striving hard in the meditation practice. Other bhikkhus, not understanding him, took him to the Buddha and said, "Venerable Sir! this bhikkhu does not seem to love and revere you as we do; he only keeps to himself". The therā then explained to them that he was striving hard to attain arahatship before the Buddha realized parinibbāna and that was the only reason why he had not come to the Buddha.

The Buddha then said to the bhikkhus, "Bhikkhus, those who love and revere me should act like Attadattha. You are not paying me homage by just offering flowers, perfumes and incense any by coming to see me; you pay me homage only by practising the Dhamma I have taught you, i.e., Lokuttara Dhamma".

Then the Buddha spoke in verse as follows:

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

At the end of the discourse Thera Attadattha attained arahatship.

အတ္ထဝဂ္ဂေါ ဒ္ဓါဒသမော နိဗ္ဗိတော။

Attavaggo dvādasamo niṭṭhito.

End of Chapter Twelve: Self.

1. Puthujjana bhikkhus: bhikkhus who have not yet attained any Magga.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

Chapter XIII

၁၃။ လောကဝဂ္ဂ

13. Lokavagga

The World (Lokavagga)

ဒဟရဘိက္ခူ ဝတ္ထု

၁၆၇။ ဟိနံ ဓမ္မံ န သေဝေယျ။ ပမာဒေန န သံဝသေ၊

မိစ္ဆာဒိဋ္ဌိံ န သေဝေယျ။ န သိယာ လောကဝဓနော။

XIII. (1) Daharabhikkhu Vatthu

Verse 167

167. Hīnaṃ dhammaṃ na seveyya, paṃādena na saṃvase

Micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong saṃsāra (lit., the world¹).

Verse 167

XIII (1) The Story of a Young Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (167) of this book, with reference to a young bhikkhu.

Once, a young bhikkhu accompanied an older bhikkhu to the house of Visākhā. After taking rice gruel, the elder bhikkhu left for another place, leaving the young bhikkhu behind at the house of Visākhā. The granddaughter of Visākhā was filtering some water for the young bhikkhu, and when she saw her own reflection in the big water pot she smiled. Seeing her thus smiling, the young bhikkhu looked at her and he also smiled. When she saw the young bhikkhu looking at her and smiling at her, she lost her temper, and cried out angrily, "You, a shaven head! Why are you smiling at me?" The young bhikkhu reported, "You are a shaven head yourself; your mother and your father are also shaven heads!" Thus, they quarrelled, and the young girl went weeping to her grandmother. Visākhā came and said to the young bhikkhu, "Please do not get angry with my granddaughter. But, a bhikkhu does have his hair shaved, his finger nails and toe nails cut, and putting on a robe which is made up of cut pieces, he goes on alms-round with a bowl which is rimless. What this young girl said was, in a way, quite right, is it not?" The

1. the world: Loka: it means the five khandhas, the continuity of which in the round of existences (saṃsāra) is prolonged by the above three factors.

young bhikkhu replied, "It is true, but why should she abuse me on that account?" At this point, the elder bhikkhu returned; but both Visākhā and the old bhikkhu failed to appease the young bhikkhu and the young girl.

Soon after this, the Buddha arrived and learned about the quarrel. The Buddha knew that time was ripe for the young bhikkhu to attain Sotāpatti Fruition. Then, in order to make the young bhikkhu more responsive to his words, he seemingly sided with him and said to Visākhā, "Visākhā, what reason is there for your granddaughter to address my son as a shaven head just because he has his head shaven? After all, he' had his head shaven to enter my Order, didn't he?"

Hearing these words, the young bhikkhu went down on his knees, paid obeisance to the Buddha, and said, "Venerable Sir! You alone understand me; neither my teacher nor the great donor of the monastery understands me". The Buddha knew that the bhikkhu was then in a receptive mood and so he said, "To smile with sensual desire is ignoble; it is not right and proper to have ignoble thoughts".

Then the Buddha spoke in verse as follows:

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong saṃsāra (lit., the world).

At the end of the discourse, the young bhikkhu attained Sotāpatti Fruition.

သုဒ္ဓေါဒန ဝတ္ထု

၁၆၈။ ဥတ္တိဋ္ဌေ နပ္ပမဇ္ဇေယျ။ ဓမ္မံ သုစရိတံ စရေ၊
ဓမ္မစာရီ သုခံ သေတိ၊ အသ္မိံ လောကေ ပရမိံ စ။

၁၆၉။ ဓမ္မံ စရေ သုစရိတံ၊ န နံ ဒုစ္စရိတံ စရေ၊
ဓမ္မစာရီ သုခံ သေတိ၊ အသ္မိံ လောကေ ပရမိံ စ။

XIII. (2) Suddhodana Vatthu

Verses 168 and 169

168. Uttiṭṭhe nappamajjeyya, dhammaṃ sucariṭaṃ¹ care
Dhammacārī sukhaṃ seti, asmim loke paramhi ca.

1. dhammaṃ sucariṭaṃ: proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

169. Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ¹ care
Dhammacārī sukhaṃ seti, asmiṃ loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

169. Observe proper practice (in going on alms-round); do not observe improper practice. One who observes proper practice lives happily both in this world and in the next.

Verses 168 and 169

XIII (2) The Story of King Suddhodana

While residing at the Nigrodhārāma monastery, the Buddha uttered Verses (168) and (169) of this book, with reference to King Suddhodana, father of Gotama Buddha.

When the Buddha revisited Kapilavatthu for the first time he stayed at the Nigrodhārāma monastery. There, he expounded the Dhamma to his relatives. King Suddhodana thought that Gotama Buddha, who was his own son, would go to no other place, but would surely come to his palace for alms-food the next day; but he did not specifically invite the Buddha to come for alms-food. However, the next day, he prepared alms-food for twenty thousand bhikkhus. On that morning the Buddha went on his alms-round with a retinue of bhikkhus, as was the custom of all the Buddhas.

Yasodharā, wife of Prince Siddhattha before he renounced the world, saw the Buddha going on an alms-round, from the palace window. She informed her father-in-law, King Suddhodana, and the King went in great haste to the Buddha. The king told the Buddha that for a member of the royal Khattiya family, to go round begging for food from door to door was a disgrace. Whereupon the Buddha replied that it was the custom of all the Buddhas to go round for alms-food from house to house, and therefore it was right and proper for him to keep up the tradition.

Then the Buddha spoke in verse as follows:

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

1. na naṃ ducaritaṃ: improper practice. Here it means not observing the above rules.

169. Observe proper practice (in going on alms-round); do not observe improper practice.
One who observes proper practice lives happily both in this world and in the next.

At the end of the discourse the father of Gotama Buddha attained Sotāpatti Fruition.

ပဉ္စသတဝိပဿကဘိက္ခု ဝတ္ထု
၁၇၀။ ယထာ ပုဗ္ဗုလောကံ ပဿေ၊ ယထာ ပဿေ မရီမိကံ၊
ဧဝံ လောကံ အဝေက္ခန္တံ၊ မစ္စုရာဇာ န ပဿတိ။

XIII. (3) Pañcasatavipassakabhikkhu Vatthu

Verse 170

170. Yathā pubbulakam passe, yathā passe marīcikam
Evam lokam avekkhantam¹, maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

Verse 170

XIII (3) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (170) of this book, with reference to five hundred bhikkhus.

On one occasion, five hundred bhikkhus, after taking a subject of meditation from the Buddha, went into the forest to practise meditation. But they made very little progress; so they returned to the Buddha to ask for a more suitable subject of meditation. On their way to the Buddha, seeing a mirage they meditated on it. As soon as they entered the compound of the monastery, a storm broke out; as big drops of rain fell, bubbles were formed on the ground and soon disappeared. Seeing those bubbles, the bhikkhus reflected "This body of ours is perishable like the bubbles", and perceived the impermanent nature of the aggregates (khandhas).

The Buddha saw them from his perfumed chamber and sent forth the radiance and appeared in their vision.

Then the Buddha spoke in verse as follows:

1. evam lokam avekkhantam: one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

At the end of the discourse those five hundred bhikkhus attained arahatship.

အဘယရာဇကုမာရ ဝတ္ထု

၁၇၁။ ဧထ ပဿထိမံ လောကံ၊ စိတ္တံ ရာဇရထူပမံ၊
ယတ္ထ ဗာလာ ဝိသီဒန္တိ၊ နတ္ထိ သင်္ဂေါ ဝိဇာနတံ။

XIII. (4) Abhayarājakumāra Vatthu

Verse 171

171. Etha passathimaṃ lokam, cittam rājarathūpamaṃ
Yattha bālā visīdanti, natthi saṅgo vijānataṃ.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

Verse 171

XIII (4) The Story of Prince Abhaya

While residing at the Veluvana monastery, the Buddha uttered Verse (171) of this book, with reference to Prince Abhaya (Abhayarājakumāra).

On one occasion, Prince Abhaya triumphantly returned after suppressing a rebellion at the frontier. King Bimbisāra was so pleased with him that for seven days, Abhaya was given the glory and honour of a ruler, together with a dancing girl to entertain him. On the last day, while the dancer was entertaining the prince and his company in the garden, she had a severe stroke; she collapsed and died on the spot. The prince was shocked and very much distressed. Sorrowfully, he went to the Buddha to find solace. To him the Buddha said, "O prince, the tears you have shed all through the round of rebirths cannot be measured. This world of aggregates (i.e., khandhas) is the place where fools flounder".

Then the Buddha spoke in verse as follows:

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

သမ္မုဇ္ဈနတ္ထေရ ဝတ္ထု

၁၇၂။ ယော စ ပုဗ္ဗေ ပမဇ္ဈိတွာ၊ ပတ္တာ သော နပ္ပမဇ္ဈတိ၊
သော'မံ လောကံ ပဘာသေတိ၊ အတ္တာ မုတ္တောဝ စန္ဒိမာ။

XIII. (5) Sammajjanatthera Vatthu

Verse 172

172. Yo ca pubbe pamajjitvā, pacchā so nappamajjati
So'maṃ lokam pabhāseti, abbhā muttova candimā.

172. He who has been formerly unmindful, but is mindful later on, lights up the world
(with the light of Magga Insight) as does the moon freed from clouds.

Verse 172

XIII (5) The Story of Thera Sammajjana

While residing at the Jetavana monastery, the Buddha uttered Verse (172) of this book, with reference to Thera Sammajjana.

Thera Sammajjana spent most of his time sweeping the precincts of the monastery. At that time, Thera Revata was also staying at the monastery; unlike Sammajjana, Thera Revata spent most of his time in meditation or deep mental absorption. Seeing Thera Revata's behaviour, Thera Sammajjana thought the other therā was just idling away his time. Thus, one day Sammajjana went to Thera Revata and said to him, "You are being very lazy, living on the food offered out of faith and generosity; don't you think you should sometimes sweep the floors or the compound or some other place?" To him, Thera Revata replied, "Friend, a bhikkhu should not spend all his time sweeping. He should sweep early in the morning, then go out on the alms-round. After the meal, contemplating his body he should try to perceive the true nature of the aggregates, or else, recite the texts until nightfall. Then he can do the sweeping again if he so wishes". Thera Sammajjana strictly followed the advice given by Thera Revata and soon attained arahatship.

Other bhikkhus noticed some rubbish piling up in the compound and they asked Sammajjana why he was not sweeping as much as he used to, and he replied, "When I was not mindful, I was all the time sweeping; but now I am no longer unmindful". When the bhikkhus heard his reply they were sceptical; so they went to the Buddha and said, "Venerable Sir! Thera Sammajjana falsely claims himself to be an arahat; he is telling lies". To them the Buddha said, "Sammajjana has indeed attained arahatship; he is telling the truth".

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Then the Buddha spoke in verse as follows:

172. He, who has been formerly unmindful, but is mindful later on, lights up the world
(with the light of Magga Insight) as does the moon freed from clouds.

အင်္ဂုလိမာလတ္ထေရ ဝတ္ထု၊
၁၇၃။ ယဿ ဝိပံ ကတံ ကမ္မံ၊ ကုသလေန ပိဋိယတိ၊
သော'မံ လောကံ ပဘာသေတိ၊ အတ္တာ မုတ္တောဝ စန္ဒိမာ။

XIII. (6) Aṅgulimālatthera Vatthu

Verse 173

173. Yassa pāpaṃ kataṃ kammaṃ, kusalena¹ pidhīyati
So'maṃ lokam pabhāseti, abbhā muttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world (with
the light of Magga Insight), as does the moon freed from clouds.

Verse 173

XIII (6) The Story of Thera Aṅgulimāla

While residing at the Jetavana monastery, the Buddha uttered Verse (173) of this
book, with reference to Thera Aṅgulimāla.

Aṅgulimāla was the son of the head-priest in the court of King Pasenadi of Kosala. His original name was Ahimsaka. When he was of age, he was sent to Taxila, a renowned university town. Ahimsaka was intelligent and was also obedient to his teacher. So he was liked by the teacher and his wife; as a result, other pupils were jealous of him. So they went to the teacher and falsely reported that Ahimsaka was having an affair with the teacher's wife. At first, the teacher did not believe them, but after being told a number of times he believed them; and so he vowed to have revenge on the boy. To kill the boy would reflect badly on him; so he thought of a plan which was worse than murder. He told Ahimsaka to kill one thousand men or women and in return he promised to give the boy priceless knowledge. The boy wanted to have this knowledge, but was very reluctant to take life. However, he agreed to do as he was told.

Thus, he kept on killing people, and not to lose count, he threaded a finger each of everyone he killed and wore them like a garland round his neck. In this way, he was

1. kusalena: with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. (The Commentary)

known as Aṅgulimāla, and became the terror of the countryside. The king himself heard about the exploits of Aṅgulimāla, and he made preparations to capture him. When Mantānī, the mother of Aṅgulimāla, heard about the king's intention, out of love for her son, she went into the forest in a desperate bid to save her son. By this time, the chain round the neck of Aṅgulimāla had nine hundred and ninety-nine fingers in it, just one finger short of one thousand.

Early in the morning on that day, the Buddha saw Aṅgulimāla in his vision, and reflected that if he did not intervene, Aṅgulimāla who was on the look out for the last person to make up the one thousand would see his mother and might kill her. In that case, Aṅgulimāla would have to suffer in niraya endlessly. So out of compassion, the Buddha left for the forest where Aṅgulimāla was.

Aṅgulimāla, after many sleepless days and nights, was very tired and near exhaustion. At the same time, he was very anxious to kill the last person to make up his full quota of one thousand and so complete his task. He made up his mind to kill the first person he met. Suddenly, as he looked out he saw the Buddha and ran after him with his knife raised. But the Buddha could not be reached while he himself was completely exhausted. Then, looking at the Buddha, he cried out, "O bhikkhu, stop! stop!" and the Buddha replied, "I have stopped, only you have not stopped". Aṅgulimāla did not get the significance of the words of the Buddha, so he asked, "O bhikkhu! Why do you say that you have stopped and I have not stopped?"

The Buddha then said to him, "I say that I have stopped, because I have given up killing all beings, I have given up ill-treating all beings, and because I have established myself in universal love, patience, and knowledge through reflection. But you have not given up killing or ill-treating others and you are not yet established in universal love and patience. Hence, you are the one who has not stopped". On hearing these words from the mouth of the Buddha, Aṅgulimāla reflected, "These are the words of a wise man. This bhikkhu is so very wise and so very brave; he must be the ruler of the bhikkhus. Indeed, he must be the Buddha himself! He must have come here specially to make me see the light". So thinking, he threw away his weapon and asked the Buddha to admit him to the Order of the bhikkhus. Then and there, the Buddha made him a bhikkhu.

Aṅgulimāla's mother looked for her son everywhere in the forest shouting out his name, but failing to find him she returned home. When the king and his men came to capture Aṅgulimāla, they found him at the monastery of the Buddha. Finding that Aṅgulimāla had given up his evil ways and had become a bhikkhu, the king and his men

went home. During his stay at the monastery, Aṅgulimāla ardently and diligently practised meditation; and within a short time he attained arahatship.

Then, one day, while he was on an alms-round, he came to a place where some people were quarrelling among themselves. As they were throwing stones at one another, some stray stones hit Thera Aṅgulimāla on the head and he was seriously injured. Yet, he managed to come back to the Buddha, and the Buddha said to him, "My son Aṅgulimāla! You have done away with evil. Have patience. You are paying in this existence for the deeds you have done. These deeds would have made you suffer for innumerable years in niraya". Soon afterwards, Aṅgulimāla passed away peacefully; he had realized parinibbāna.

Other bhikkhus asked the Buddha where Aṅgulimāla was reborn, and when the Buddha replied "My son has realized parinibbāna", they could hardly believe it. So they asked him whether it was possible that a man who had killed so many people could have realized parinibbāna. To this question, the Buddha replied, "Bhikkhus! Aṅgulimāla had done much evil because he did not have good friends. But later, he found good friends and through their help and good advice he had been steadfast and mindful in his practice of the dhamma. Therefore, his evil deeds have been overwhelmed by good (i.e., Arahatta Magga).

Then the Buddha spoke in verse as follows:

173. He who overwhelms with good the evil that he has done lights up this world (with the light of Magga Insight), as does the moon freed from clouds.

ပေသကာရဓိတာ ဝတ္ထု၊
၁၇၄။ အန္ဓဘူတော အယံ လောကော၊ တနုကေ'တ္ထ ဝိပဿတိ၊
သကုဏော ဇာလမုတ္တော၊ အပ္ပေါ သဂ္ဂိယ ဂစ္ဆတိ။

XIII. (7) Pesakāradhītā Vatthu

Verse 174

174. Andhabhūto ayaṁ loko, tanuke'ttha vipassati
Sakuṇo jālamuttova, appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

Verse 174

XIII (7) The Story of the Weaver-Girl

While residing at the monastery near Aggāvaḷa shrine in the country of Āḷavī, the Buddha uttered Verse (174) of this book, with reference to a young maiden, who was a weaver.

At the conclusion of an alms-giving ceremony in Āḷavī, the Buddha gave a discourse on the impermanence of the aggregates (khandhas). The main points the Buddha stressed on that day may be expressed as follows:

"My life is impermanent; for me, death only is permanent. I must certainly die; my life ends in death. Life is not permanent; death is permanent".

The Buddha also exhorted the audience to be always mindful and to strive to perceive the true nature of the aggregate. He also said, "As one who is armed with a stick or a spear is prepared to meet an enemy (e.g., a poisonous snake), so also, one who is ever mindful of death will face death mindfully. He would then leave this world for a good destination (sugati)". Many people did not take the above exhortation seriously, but a young girl of sixteen who was a weaver clearly understood the message. After giving the discourse, the Buddha returned to the Jetavana monastery.

After a lapse of three years, when the Buddha surveyed the world, he saw the young weaver in his vision, and knew that time was ripe for the girl to attain Sotāpatti Fruition. So the Buddha came to the country of Āḷavī to expound the dhamma for the second time. When the girl heard that the Buddha had come again with five hundred bhikkhus, she wanted to go and listen to the discourse which would be given by the Buddha. However, her father had also asked her to wind some thread spools which he needed urgently, so she promptly wound some spools and took them to her father. On the way to her father, she stopped for a moment at the outer fringe of the audience, who had come to listen to the Buddha.

Meanwhile, the Buddha knew that the young weaver would come to listen to his discourse; he also knew that the girl would die when she got to the weaving shed. Therefore, it was very important that she should listen to the Dhamma on her way to the weaving shed and not on her return. So, when the young weaver appeared on the fringe of the audience, the Buddha looked at her. When she saw him looking at her, she dropped her basket and respectfully approached the Buddha. Then, he put four questions to her and she answered all of them. The questions and answers are as given below.

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Question (1) Where have you come from?

Answer (1) I do not know.

Question (2) Where are you going?

Answer (2) I do not know.

Question (3) Don't you know?

Answer (3) Yes, I do know.

Question (4) Do you know?

Answer (4) I do not know, Venerable Sir.

Hearing her answers, the audience thought that the young weaver was being very disrespectful. Then, the Buddha asked her to explain what she meant by her answers, and she explained.

"Venerable Sir! Since you know that I have come from my house. I interpreted that, by your first question, you meant to ask me from what past existence I have come here. Hence my answer, 'I do not know'. The second question means, to what future existence I would be going from here; hence my answer, 'I do not know'. The third question means whether I do not know that I would die one day; hence my answer, 'Yes, I do know'. The last question means whether I know when I would die; hence answer, 'I do not know'.

The Buddha was satisfied with her explanation and he said to the audience, "Most of you might not understand clearly the meaning of the answers given by the young weaver. Those who are ignorant are in darkness, they are just like the blind".

Then the Buddha spoke in verse as follows:

174. Blind are the people of this world: only a few in this world see clearly (with Insight).
Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

At the end of the discourse, the young weaver attained Sotāpatti Fruition.

Then, she continued on her way to the weaving shed. When she got there, her father was asleep on the weaver's seat. As he woke up suddenly, he accidentally pulled the shuttle, and the point of the shuttle struck the girl at her breast. She died on the spot, and her father was broken-hearted. With eyes full of tears he went to the Buddha and asked the Buddha to admit him to the Order of the bhikkhus. So, he became a bhikkhu, and not long afterwards, attained arahatship.

တိသံသိက္ခ၊ ဝတ္ထု၊

၁၇၅။ ဟံသာ' ဒိဇ္ဇပထေ ယန္တိ၊ အာကာသေ ယန္တိ ဣဒ္ဓိယာ၊
နိယန္တိ ဝီရာ လောကမှာ၊ ဇေတွာ မာရံ သဝါဟိနိ။

XIII. (8) Timsabhikkhu Vatthu

Verse 175

175. Hamsā' diccapathe yanti, ākāse yanti iddhiyā
Nīyanti dhīrā lokamhā, jetvā māraṃ savāhinim.

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

Verse 175

XIII (8) The Story of Thirty Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (175) of this book, with reference to thirty bhikkhus.

Once, thirty bhikkhus came to pay homage to the Buddha. When they came in, the Venerable Ānanda, who was then attending on the Buddha, left the room and waited outside. After some time, Thera Ānanda went in, but he did not find any of the bhikkhus. So, he asked the Buddha where all those bhikkhus had gone. The Buddha then replied, Ānanda, all those bhikkhus, after hearing my discourse, had attained arahatship, and with their supernormal powers, they left travelling through space".

Then the Buddha spoke in verse as follows:

175. Swans travel in the sky; those with supernormal powers travel through space; the wise having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

စိဉ္စမာဏဝိကာ ဝတ္ထု၊

၁၇၆။ ဧကံ ဓမ္မံ အတိတဿ၊ မုသာဝါဒိဿ ဇန္တုနော၊
ဝိတိဏ္ဏပရလောကဿ၊ နတ္ထိ ပါပံ အကာရိယံ။

XIII. (9) Ciñcamāṇavikā Vatthu

Verse 176

176. Ekaṃ dhammaṃ atitassa, musāvādisa jantuno
Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

Verse 176

XIII (9) The Story of Ciñcamāṇavikā

While residing at the Jetavana monastery, the Buddha uttered Verse (176) of this book, with reference to Ciñcamāṇavikā.

As the Buddha went on teaching the Dhamma, more and more people came flocking to him, and the ascetics of other faiths found their following to be dwindling. So they made a plan that would harm the reputation of the Buddha. They called the very beautiful Ciñcamāṇavikā, a devoted pupil of theirs, to them and said to her, "If you have our interests in your heart, please help us and put Samaṇa Gotama to shame". Ciñcamāṇavikā agreed to comply.

That same evening, she took some flowers and went in the direction of the Jetavana monastery. When people asked her where she was going, she replied, "What is the use of you knowing where I am going?" Then she would go to the place of other ascetics near the Jetavana monastery and would come back early in the morning to make it appear as if she had spent the night at the Jetavana monastery. When asked, she would reply, "I spent the night with Samaṇa Gotama at the Perfumed Chamber of the Jetavana monastery". After three or four months had passed, she wrapped up her stomach with some cloth to make her look pregnant. Then, after eight or nine months, she wrapped up her stomach with a round piece of thin wooden plank; she also beat up her palms and feet to make them swollen, and pretended to be feeling tired and worn out. Thus, she assumed a perfect picture of a woman in an advanced stage of pregnancy. Then, in the evening, she went to the Jetavana monastery to confront the Buddha.

The Buddha was then expounding the Dhamma to a congregation of the bhikkhus and laymen. Seeing him teaching on the platform, she accused the Buddha thus; "O you big Samaṇa! You only preach to others. I am now pregnant by you, yet you do nothing for my confinement. You only know how to enjoy yourself!" The Buddha stopped preaching for a while and said to her, "Sister, only you and I know whether you are speaking the truth or not", and Ciñcamāṇavikā replied, "Yes, you are right, how can others know what only you and I know?"

At that instant, Sakka, king of the devas, became aware of the trouble being brewed at the Jetavana monastery, so he sent four of his devas in the form of young rats. The

four rats got under the clothes of Ciñcamāṇavikā and bit off the strings that fastened the wooden plank round her stomach. As the strings broke, the wooden plank dropped, cutting off the front part of her feet. Thus, the deception of Ciñcamāṇavikā was uncovered, and many from the crowd cried out in anger, "Oh you wicked woman! A liar and a cheat! How dare you accuse our noble Teacher!" Some of them spat on her and drove her out. She ran as fast as she could, and when she had gone some distance the earth cracked and fissured and she was swallowed up.

The next day, while the bhikkhus were talking about Ciñcamāṇavikā, the Buddha came to them and said, "Bhikkhus, one who is not afraid to tell lies, and who does not care what happens in the future existence, will not hesitate to do any evil."

Then the Buddha spoke in verse as follows:

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

အသဒိသဒါန ဝတ္ထု

၁၇၇။ န ဝေ ကဒရိယာ ဒေဝလောကံ ဝဇ္ဇန္တိ၊ ဗာလာ ဟဝေ နပ္ပသံသန္တိ ဒါနံ၊
ဗီရော စ ဒါနံ အနမောဒမာနေ၊ တေနေဝ သော ဟောတိ သုဗီ ပရတ္ထ။

XIII. (10) Asadisadāna Vatthu

Verse 177

177. Na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ
Dhīro ca dānaṃ anumodamāno, teneva so hoti sukhī parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity; but the wise rejoice in charity and so gain happiness in the life hereafter.

Verse 177

XIII (10) The Story of the Unrivalled Alms-Giving

While residing at the Jetavana monastery, the Buddha uttered Verse (177) of this book, with reference to the unrivalled alms-giving of King Pasenadi of Kosala.

Once, the king offered alms to the Buddha and other bhikkhus on a grand scale. His subjects, in competition with him, organized another alms-giving ceremony on a grander scale than that of the king. Thus, the king and his subjects kept on competing in giving alms. Finally, Queen Mallikā thought of a plan; to implement this plan, she asked the king to have a grand pavilion built. Next, she asked for five hundred white umbrellas and five

hundred tame elephants; those five hundred elephants were to hold the five hundred white umbrellas over the five hundred bhikkhus. In the middle of the pavilion, they kept ten boats which were filled with perfumes and incense. There were also two hundred and fifty princesses, who kept fanning the five hundred bhikkhus. Since the subjects of the king had no princesses, nor white umbrellas, nor elephants, they could no longer compete with the king. When all preparations were made, alms-food was offered. After the meal, the king made an offering of all the things in the pavilion, which were worth fourteen crores.

At the time, two ministers of the king were present. Of those two, the minister named Junḥa was very pleased and praised the king for having offered alms so generously to the Buddha and his bhikkhus. He also reflected that such offerings could only be made by a king. He was very glad because the king would share the merit of his good deeds with all beings. In short, the minister Junḥa rejoiced with the king in his unrivalled charity. The minister Kāḷa, on the other hand, thought that the king was only squandering, by giving away fourteen crores in a single day, and that the bhikkhus would just go back to the monastery and sleep.

After the meal, the Buddha looked over at the audience and knew how Kāḷa the minister was feeling. Then, he thought that if he were to deliver a lengthy discourse of appreciation, Kāḷa would get more dissatisfied, and in consequence would have to suffer more in his next existence. So, out of compassion for Kāḷa, the Buddha delivered only a short discourse and returned to the Jetavana monastery. The king had expected a lengthy discourse of appreciation, and so he was very sad because the Buddha had been so brief. The king wondered if he had failed to do something which should have been done, and so he went to the monastery.

On seeing the king, the Buddha said, "Great King! You should rejoice that you have succeeded in making the offering of the unrivalled charity (asadisadāna). Such an opportunity comes very rarely; it comes only once during the appearance of each Buddha. But your minister Kāḷa had felt that it was a waste, and was not at all appreciative. So, if I had given a lengthy discourse, he would get more and more dissatisfied and uncomfortable, and in consequence, he would suffer much more in the present existence as well as in the next. That was why I preached so briefly. Then the Buddha added, "Great King! Fools do not rejoice in the charities given by others and go to the lower worlds. The wise rejoice in other people's charities, and through appreciation, they share in the merit gained by others and go to the abode of the devas".

Then the Buddha spoke in verse as follows:

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity; but the wise rejoice in charity and so gain happiness in the life hereafter.

အနာထပိဏ္ဍိကပုတ္တကာလ ဝတ္ထု
၁၇၈။ ပထဗျာ ဧကရဇ္ဇေန၊ သဂ္ဂဿ ဂမနေန ဝါ။
သဗ္ဗလောကာဓိပစ္စေန၊ သောတာပတ္တိဖလံ ဝရံ။

XIII. (11) Anāthapiṇḍikaputtakāla Vatthu

Verse 178

178. Pathabyā ekarajjena, saggassa gamanena vā
Sabbalokādhipaccena, sotāpattiphalaṃ varam.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of) Sotāpatti Fruition.

Verse 178

XIII (11) The Story of Kāla, son of Anāthapiṇḍika

While residing at the Jetavana monastery, the Buddha uttered Verse (178) of this book, with reference to Kāla, son of Anāthapiṇḍika, the well renowned rich man of Sāvatti.

Kāla, son of Anāthapiṇḍika, always kept away whenever the Buddha and his company of bhikkhus came to their house. Anāthapiṇḍika was afraid that if his son kept on behaving in this way, he would be reborn in one of the lower worlds (apāyas). So, he enticed his son with the promise of money. He promised to give one hundred if the youth consented to go to the monastery and keep sabbath for one day. So, the youth went to the monastery and returned home early the next day, without listening to any religious discourses. His father offered him rice gruel, but instead of taking his food, he first demanded to have the money.

The next day, the father said to his son, "My son, if you learn a stanza of the Text from the Buddha, I will give you one thousand on your return". So, Kāla went to the monastery again, and told the Buddha that he wanted to learn something. The Buddha gave him a short stanza to learn by heart; at the same time he willed that the youth would not be able to memorize it. Thus, the youth had to repeat a single stanza many

times, but because he had to repeat it so many times, in the end, he came to perceive the full meaning of the Dhamma and attained Sotāpatti Fruition.

Early on the next morning, he followed the Buddha and the bhikkhus to his own house. But on that day, he was silently wishing, "I wish my father would not give me the one thousand in the presence of the Buddha. I do not wish the Buddha to know that I kept the sabbath just for the sake of money". His father offered rice gruel to the Buddha and the bhikkhus, and also to him. Then, his father brought one thousand, and told Kāla to take the money but surprisingly he refused. His father pressed him to take it, but he still refused. Then, Anāthapiṇḍika said to the Buddha, "Venerable Sir! my son is quite changed; he now behaves in a very pleasant manner". Then he related to the Buddha how he had enticed the youth with money to go to the monastery and keep sabbath and to learn some religious texts. To him the Buddha replied, "Anāthapiṇḍika! Today, your son has attained Sotāpatti Fruition, which is much better than the riches of the Universal Monarch or that of the devas or that of the brahmās".

Then the Buddha spoke in verse as follows:

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of) Sotāpatti Fruition.

လောကဝဂ္ဂေါ တေရသမော နိဗ္ဗိတော။

Lokavaggo terasamo nitthito.

End of Chapter Thirteen: The World.

Chapter XIV

၁၄။ ဗုဒ္ဓဝဂ္ဂ

14. Buddhavagga

The Buddha (Buddhavagga)

မာရဗီတရ ဝတ္ထု

၁၇၉။ ယဿ ဇိတံ နာဝဇီယတိ၊ ဇိတံ ယဿ နော ယာတိ ကောစိ လောကေ၊
တံ ဗုဒ္ဓမနန္တဂေါစရံ၊ အပဒံ ကေန ပဒေန နေဿထ။

၁၈၀။ ယဿ ဇာလိနီ ဝိသတ္တိကာ၊ တဏှာ နတ္ထိ ကုဟိန္ဒိ နေတဝေ၊
တံ ဗုဒ္ဓမနန္တဂေါစရံ၊ အပဒံ ကေန ပဒေန နေဿထ။

XIV. (1) Māradhītara Vatthu

Verses 179 and 180

179. Yassa jitaṃ nāvajīyati¹, jitaṃ yassa no yāti koci loke²
Taṃ buddhamanantagocaraṃ³, apadaṃ⁴ kena padena nessatha.

180. Yassa jālinī visattikā, taṇhā natthi kuhiñci netave
Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha⁵.

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in saṃsāra),—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

1. jitaṃ nāvajīyati: 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.

2. jitaṃ yassa no'yāti koci loke: lit., whose conquered defilements cannot be followed by any further defilements in this world.

3. anantagocaraṃ: The range of wisdom of the Buddha is infinite by reason of his omniscience, Sabbaññuta ñāṇa. (The Commentary)

4. apadaṃ: lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through saṃsāra has come to an end. (The Com.)

[The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. kena padena nessatha: lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

Verses 179 and 180

XIV (1) The Story of the Three Daughters of Māra

The Buddha first uttered Verses (179) and (180) of this book, while residing near the Bodhi tree, with reference to the three daughters of Māra. He repeated these verses to the brahmin Māgandiya while journeying through the Kuru country.

Māgandiya the brahmin and his wife lived in the kingdom of the Kurus with their daughter Māgandiyā who was exceedingly beautiful. She was so beautiful that her father rudely turned down all her suitors. One day, early in the morning, when the Buddha surveyed the world, he found that time was ripe for the brahmin Māgandiya and his wife to attain Anāgāmi Fruition. So, taking his bowl and the robes, the Buddha set out for the place where the brahmin usually went to offer fire sacrifice.

The brahmin, seeing the Buddha, promptly decided that the Buddha was the very person who was worthy of his daughter. He pleaded with the Buddha to wait there and hurriedly went off to fetch his wife and daughter. The Buddha left his footprint and went to another place, close at hand. When the brahmin and his family came, they found only the footprint. Seeing the footprint, the wife of the brahmin remarked that it was the footprint of one who was free from sensual desires. Then, the brahmin saw the Buddha and he offered his daughter in marriage to him.

The Buddha did not accept nor did he refuse the offer, but first, he related to the brahmin how the daughters of Māra tempted him soon after his attainment of Buddhahood. To the beautiful Taṇhā, Aratī and Ragā, the daughters of Māra, the Buddha had said, "It is no use tempting one who is free from craving, clinging and passion, for he cannot be lured by any temptation whatsoever".

Then the Buddha spoke in verse as follows:

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?
180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in saṃsāra),—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

Then, the Buddha continued, "Brahmin Māgandiya, even when I saw those peerless daughters of Māra, I felt no sensual desire in me. After all, what is this body of your daughter? It is full of urine and filth; I don't like to touch it even with my foot!" On hearing those words of the Buddha, both the brahmin and his wife attained Anāgāmi Fruition. Later, they joined the Order and eventually both of them attained arahatship.

ဒေဝေါရောဟဏ ဝတ္ထု၊

၁၈၁။ ယေ ဣနုပသုတာ ဖီရာ၊ နေက္ခမ္မူပသမေ ရတာ၊

ဒေဝိဝိ တေသံ ပိဟယန္တိ သမ္မုဒ္ဓိနံ သတိမတံ။

XIV. (2) Devorohaṇa Vatthu

Verse 181

181. Ye jhānapasutā dhīrā, nekkhammūpasame ratā

Devāpi tesaṃ pihayanti, sambuddhānaṃ satīmataṃ.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

Verse 181

XIV (2) The Story of the Buddha's Return from the Tāvātimsa Deva World

On return from the Tāvātimsa deva world, the Buddha uttered Verse (181) of this book at Saṅkassanagara, in reply to Thera Sāriputta's words of welcome.

On one occasion, while at Sāvātthi, the Buddha performed the Miracle of the Pairs in answer to the challenge of the ascetic of various sects. After this, the Buddha went to the Tāvātimsa deva world; his mother who had been reborn in the Tusita deva world as a deva known as Santusita also came to the Tāvātimsa deva world. There the Buddha expounded the Abhidhamma to the devas and the brahmās throughout the three months of the vassa. As a result, Santusita deva attained Sotāpatti Fruition; so did numerous other devas and brahmās.

During that period Thera Sāriputta spent the vassa at Saṅkassanagara, thirty yojanas away from Sāvātthi. During his stay there, as regularly instructed by the Buddha he taught the Abhidhamma to the five hundred bhikkhus staying with him and covered the whole course by the end of the vassa.

Towards the end of the vassa, Thera Mahā Moggallāna went to the Tāvātimsa deva world to see the Buddha. Then, he was told that the Buddha would return to the human world on the full moon day at the end of the vassa to the place where Thera Sāriputta was spending the vassa.

As promised, the Buddha came with the six coloured rays shining forth from his body to the city-gate of Sankassanagara, on the night of the full moon day of the month of Assayuja when the moon was shining brightly. He was accompanied by a large following of brahmās on the other. A large gathering headed by Thera Sāriputta welcomed the Buddha back to this world; and the whole town was lit up. Thera Sāriputta was awed by the grandeur and glory of the whole scene of the Buddha's return. He respectfully approached the Buddha and said, "Venerable Sir! We have never seen or even heard of such magnificent and respected glory. Indeed, "Venerable Sir, you are loved, respected and revered alike by devas, brahmās and men!" To him the Buddha said, "My son Sāriputta, the Buddhas who are endowed with unique qualities are truly loved by men and devas alike".

Then the Buddha spoke in verse as follows:

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

At the end of the discourse the five hundred bhikkhus who were the pupils of Thera Sāriputta attained arahatship and a great many from the congregation attained Sotāpatti Fruition.

ဧရကပတ္တနာဂရာဇ ဝတ္ထု
၁၈၂။ ကိစ္ဆော မနုဿပဋိလာဘော၊ ကိစ္ဆံ မစ္စာန ဇီဝိတံ၊
 ကိစ္ဆံ သဒ္ဓမ္မဿဝနံ၊ ကိစ္ဆော ဗုဒ္ဓိနမုပ္ပါဒေါ။

XIV. (3) Erakapattanāgarāja Vatthu

Verse 182

182. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam
Kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

Verse 182

XIV (3) The Story of Erakapatta the Nāga King

While residing near Bārāṇasī, the Buddha uttered Verse (182) of this book, with reference to Erakapatta, a king of nāgas (dragons).

Once there was a nāga king by the name of Erakapatta. In one of his past existences during the time of Kassapa Buddha he had been a bhikkhu for a long time. Through worry (kukkucca) over a minor offence he had committed during that time, he was reborn as a nāga. As a nāga, he waited for the appearance of a Buddha. Erakapatta had a very beautiful daughter, and he made use of her as a means of finding the Buddha. He made it known that whoever could answer her questions could claim her for a wife. Twice every month, Erakapatta made her dance in the open and sing out her questions. Many suitors came to answer her questions hoping to claim her, but no one could give the correct answer.

One day, the Buddha saw a youth named Uttara in his vision. He also knew that the youth would attain Sotāpatti Fruition in connection with the questions put by the daughter of Erakapatta the nāga. By then the youth was already on his way to see Erakapatta's daughter. The Buddha stopped him and taught him how to answer the questions. While he was being taught, Uttara attained Sotāpatti Fruition. Now that Uttara had attained Sotāpatti Fruition, he had no desire for the nāga princess. However, Uttara still went to answer the questions for the benefit of numerous other beings.

The first four questions were:

- (1) Who is a ruler?
- (2) Is one who is overwhelmed by the mist of moral defilements to be called a ruler?
- (3) What ruler is free from moral defilements?
- (4) What sort of person is to be called a fool?

The answers to the above questions were:

- (1) He who controls the six senses is a ruler.
- (2) One who is overwhelmed by the mist of moral defilements is not to be called a ruler; he who is free from craving is called a ruler.

(3) The ruler who is free from craving is free from moral defilements.

(4) A person who hankers after sensual pleasures is called a fool.

Having had the correct answers to the above, the nāga princess sang out questions regarding the floods (oghas) of sensual desire, of renewed existence, of false doctrine and of ignorance, and how they could be overcome. Uttara answered these questions as taught by the Buddha.

When Erakapatta heard these answers he knew that a Buddha had appeared in this world. So he asked Uttara to take him to the Buddha. On seeing the Buddha, Erakapatta related to the Buddha how he had been a bhikkhu during the time of Kassapa Buddha, how he had accidentally caused a grass blade to be broken off while travelling in a boat, and how he had worried over that little offence for having failed to do the act of exoneration as prescribed, and finally how he was reborn as a nāga. After hearing him, the Buddha told him how difficult it was to be born in the human world, and to be born during the appearance of the Buddhas or during the time of their Teaching.

Then the Buddha spoke in verse as follows:

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

The above discourse benefited numerous beings. Erakapatta being an animal could not attain Sotāpatti Fruition then and there.

အာနန္ဒတ္ထေရပဉ္စ ဝတ္ထု

၁၈၃။ သဗ္ဗပါပဿ အကရဏံ၊ ကုသလဿ ဥပသမ္ပဒါ။

သမိတ္တပရိယောဒပနံ၊ ဧတံ ဗုဒ္ဓါန သာသနံ။

၁၈၄။ ခန္တိ ပရမံ တပေါ တိတိက္ခာ၊ နိဗ္ဗာနံ ပရမံ ဝဒန္တိ ဗုဒ္ဓါ။

န ဟိ ပဗ္ဗဇိတော ပရူပယာတိ၊ န သမဏော ဟောတိ ပရံ ဝိဟေဌယန္တော။

၁၈၅။ အနုပဝါဒေါ အနုပယာတော၊ ပါတိမောက္ခေ စ သံဝရော၊

မတ္တညုတာ စ ဘတ္တသ္မိံ၊ ပန္နစ္ဆ သယနာသနံ၊

အဓိစိတ္တေ စ အာယောဂေါ၊ ဧတံ ဗုဒ္ဓါန သာသနံ။

XIV. (4) Ānandattherapañha Vatthu

Verses 183, 184 and 185

183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā

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Sacittapariyodapanam, etam buddhāna sāsanaṃ.

184. Khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā
Na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭṭhayanto.

185. Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmim, pantañca sayanāsanam
Adhicitte ca āyogo, etam buddhāna sāsanaṃ.

183. Not to do evil, to cultivate merit, to purify one's mind—this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbāna is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration—this is the Teaching of the Buddhas.

Verses 183, 184 and 185

XIV (4) The Story of the Question Raised by Thera Ānanda

While residing at the Jetavana monastery, the Buddha uttered Verses (183), (184) and (185) of this book, with reference to the question raised by Thera Ānanda regarding Fundamental Instructions to bhikkhus by the preceding Buddhas.

On one occasion, Thera Ānanda asked the Buddha whether the Fundamental Instructions to bhikkhus given by the preceding Buddhas were the same as those of the Buddha himself. To him the Buddha replied that the instructions given by all the Buddhas are as given in the following verses:

183. Not to do evil, to cultivate merit, to purify one's mind—this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbāna is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded

place, to devote oneself to higher concentration—this is the Teaching of the Buddhas.

အနဘိရတဘိက္ခဝတ္ထု

၁၈၆။ န ကဟာပဏာသေန၊ တိတ္ထိ ကာမေသု ဝိဇ္ဇတိ၊
အပ္ပသာဒါ ဒုခါ ကာမာ၊ ဣတိ ဝိညာယ ပဏှိတော။

၁၈၇။ အပိ ဒိဗ္ဗေသု ကာမေသု၊ ရတိံ သော နာဓိဂစ္ဆတိ၊
တဏှက္ခယရတော ဟောတိ၊ သမ္မာသမ္ဗုဒ္ဓသာဝကော။

XIV. (5) Anabhiratabhikkhu Vatthu

Verses 186 and 187

186. Na kahāpaṇavassena, titti kāmesu vijjati
Appassādā dukkhā kāmā, iti viññāya paṇḍito.

187. Api dibbesu kāmesu, ratim so nādhigacchati
Taṇhakkhayarato hoti, sammāsambuddhasāvako.

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (Nibbāna).

Verses 186 and 187

XIV (5) The Story of a Dissatisfied Young Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verses (186) and (187) of this book, with reference to a young bhikkhu who was unhappy with his life as a bhikkhu.

Once, there was a young bhikkhu at the Jetavana monastery; one day his teacher sent him to another monastery to study. While he was away, his father became seriously ill and died without seeing him. But his father left for him one hundred kahāpaṇas with his brother, the boy's uncle. On his return, his uncle told him about his father's death and about the one hundred kahāpaṇas left to him. At first, he said that he had no need of the money. Later, he thought that it might be better to return to lay-life, and as a result, he got dissatisfied with the life of a bhikkhu. Gradually, he began to lose interest in his life and was also losing weight. When other bhikkhus knew about this, they took him to the Buddha.

The Buddha asked him whether it was true that he was feeling unhappy with his life as a bhikkhu and whether he had any capital to start the life of a layman. He answered that it was true and that he had one hundred kahāpaṇas to start his life with. Then the Buddha explained to him that he would need to get food, clothing, household utensils, two oxen, ploughs, pickaxes, knives, etc., so that his one hundred in cash would hardly meet the expenses. The Buddha then told him that for human beings there could never be enough, not even for Universal Monarch who could call for a shower of coins or gems or any amount of wealth and treasures at any moment. Further, the Buddha related the story of Mandātu the Universal Monarch who enjoyed the glory of the devas both in the Cātumahārājika and Tāvātimsa realms for a long time. After spending a long time in Tāvātimsa, one day, Mandātu wished that he were the sole ruler of Tāvātimsa, instead of sharing it with Sakka. But this time, his wish could not be fulfilled and instantly he became old and decrepit; he returned to the human world and died soon after.

Then the Buddha spoke in verse as follows:

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (i.e., Nibbāna).

At the end of the discourse the young bhikkhu attained Sotāpatti Fruition.

အဂ္ဂိဒတ္တဗြာဟ္မဏ ဝတ္ထု

၁၈၈။ ဗဟုံ ဝေ သရဏံ ယန္တိ၊ ပဗ္ဗတာနိ ဝနာနိ စ၊
အာရာမရက္ခစေတျာနိ၊ မနုဿာ ဘယတန္တိတာ။

၁၈၉။ နေတံ ခေါ သရဏံ ခေမံ၊ နေတံ သရဏမုတ္တမံ၊
နေတံ သရဏမာဂမ္မ၊ သဗ္ဗဒုက္ခာ ပမုစ္စတိ။

၁၉၀။ ယော စ ဗုဒ္ဓဉ္စ ဓမ္မဉ္စ၊ သံယဉ္စ သရဏံ ဂတော၊
စတ္တာရိ အရိယသစ္စာနိ၊ သမ္မပ္ပညာယ ပဿတိ။

၁၉၁။ ဒုက္ခံ ဒုက္ခသမုပ္ပါဒံ၊ ဒုက္ခဿ စ အတိတ္တမံ၊
အရိယံ စဋ္ဌဂိုကံ မဂ္ဂံ၊ ဒုက္ခုပသမဂါမိနံ။

၁၉၂။ ဧတံ ခေါ သရဏံ ခေမံ၊ ဧတံ သရဏမုတ္တမံ၊
ဧတံ သရဏမာဂမ္မ၊ သဗ္ဗဒုက္ခာ ပမုစ္စတိ။

XIV. (6) Aggidattabrāhmaṇa Vatthu

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Verses 188, 189, 190, 191 and 192

188. Bahum̐ ve saraṇam̐ yanti, pabbatāni vanāni ca
Ārāmarukkhacetyāni, manussā bhayatajjitā.

189. Netaṁ kho saraṇam̐ khemaṁ, netaṁ saraṇamuttamaṁ
Netaṁ saraṇamāgama, sabbadukkhā pamuccati.

190. Yo ca buddhañca dhammañca, saṅghañca saraṇam̐ gato
Cattāri ariyasaccāni, sammappaññāya passati.

191. Dukkham̐ dukkhasamuppādam̐, dukkhassa ca atikkamaṁ
Ariyam̐ catṭhaṅgikam̐ maggam̐, dukkhūpasamagāminam̐.

192. Etaṁ kho saraṇam̐ khemaṁ, etaṁ saraṇamuttamaṁ
Etaṁ saraṇamāgama, sabbadukkhā pamuccati.

188. When threatened with danger, men go to many a refuge,—to mountains and forests, to parks and gardens, and to sacred trees.

189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

190, 191. One who takes refuge in the Buddha, the Dhamma and the Saṅgha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.

192. This¹, indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

Verses 188 to 192

XIV (6) The Story of Aggidatta

While residing at the Jetavana monastery, the Buddha uttered Verses (188) to (192) of this book, with reference to Aggidatta, a brahmin.

Aggidatta was the head priest during the time of King Mahākosala, father of King Pasenadi. After the death of King Mahākosala, Aggidatta gave away his property in charity, and after that he left his home and became a non-Buddhist ascetic. He lived with

1. This: Here refers to the refuge in the Three Gems (Buddha, Dhamma and Saṅgha)

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

his ten thousand followers in a place near the border of the three kingdoms of Aṅga, Magadha and Kuru, not far from a mound of sand where a powerful nāga was staying. To his followers and people of these three kingdoms, Aggidatta used to exhort: "Pay homage to forests, mountains, parks and gardens, and trees; by doing so, you will be liberated from all ills of life".

One day, the Buddha saw Aggidatta and his followers in his vision and realized that the time was ripe for them to attain arahatship. So the Buddha sent Thera Mahā Moggallāna to Aggidatta and his followers and told him that he himself would follow afterwards. Thera Mahā Moggallāna went to the place of Aggidatta and his followers and asked them to give him shelter for one night. They first turned down his request, but finally they agreed to let him stop at the mound of sand, the home of the nāga. The nāga was very antagonistic to Thera Mahā Moggallāna, and there followed a duel between the nāga and the therā; on both sides, there was a display of power by emitting smoke and flames. However, in the end, the nāga was subdued. He coiled himself round the mound of sand, and raised his head spreading it out like an umbrella over Thera Mahā Moggallāna, thus showing respect for him. Early in the morning, Aggidatta and the other ascetics came to the mound of sand to find out whether Thera Mahā Moggallāna was still alive; they had expected to see him dead. When they found the nāga tamed, and meekly holding his head like an umbrella over Thera Mahā Moggallāna, they were very much astounded.

Just then, the Buddha arrived and Thera Mahā Moggallāna got up from his seat on the mound and paid obeisance to the Buddha. Thera Mahā Moggallāna then proclaimed to the audience of ascetics, "This is my Teacher, the supreme Buddha, and I am but a humble pupil of this great Teacher!" Hearing him, the ascetics who had been very much impressed even by the power of Thera Mahā Moggallāna were awed by the greater power of the Buddha. The Buddha then asked Aggidatta what he taught his followers and the residents of the neighbourhood. Aggidatta replied that he had taught them to pay homage to mountains, forests, parks and gardens, and trees, and that by doing so, they would be liberated from all ills of life. The Buddha's reply to Aggidatta was, "Aggidatta, people go to mountains, forests, gardens, and parks, and trees for refuge when they are threatened with danger, but these things cannot offer them any protection. Only those who take refuge in the Buddha, the Dhamma and the Saṅgha are liberated from the round of rebirths (saṃsāra).

Then the Buddha spoke in verse as follows:

188. When threatened with danger, men go to many a refuge,—to mountains and forests, to parks and gardens, and to sacred trees.
189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.
- 190, 191. One, who takes refuge in the Buddha, the Dhamma and the Saṅgha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.
192. This, indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

At the end of the discourse Aggidatta and all his followers attained arahatship. All of them entered the Order of the bhikkhus. On that day, when the disciples of Aggidatta from Aṅga, Magadha and Kuru came to pay respect to him, they saw their teacher and his followers garbed as bhikkhus and they were puzzled and wondered, "Who is the more powerful? Our teacher or Samaṇa Gotama? Our teacher must be more powerful because Samaṇa Gotama has come to our teacher". The Buddha knew what they were thinking; Aggidatta also felt that he must set their minds at rest. So, he paid obeisance to the Buddha in the presence of his disciples, and said, "Venerable Sir! You are my teacher, I am but a disciple of yours". Thus, the audience came to realize the supremacy of the Buddha.

အာနန္ဒတ္ထေရပုဉ္ဇ ဝတ္ထု

၁၉၃။ ဒုလ္လဘော ပုရိသာဇေညော၊ န သော သဗ္ဗတ္ထ အယတိ၊
ယတ္ထ သော အယတိ မီရော၊ တံ ကုလံ သုခမေတေ။

XIV. (7) Ānandattherapañha Vatthu

Verse 193

193. Dullabho purisājañño¹, na so sabbattha jāyati
Yattha so jāyati dhīro, taṁ kulam sukhamedhati.²

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

1. purisājañño: According to the Commentary, a Buddha is intended.

2. sukhamedhati: lit., attains happiness or thrives in happiness.

Verse 193

XIV (7) The Story of the Question Raised by Thera Ānanda

While residing at the Jetavana monastery, the Buddha uttered Verse (193) of this book, with reference to the question raised by Thera Ānanda.

One day, Thera Ānanda pondered thus: "Our Teacher has told us that thoroughbreds of elephants are born only among Chaddanta and Uposatha breeds, that thoroughbreds of horses are born only among the Sindh breed, that thoroughbreds of cattle are born only among the Usabha breed. Thus, he had talked to us only about the thoroughbreds of elephants, horses, and cattle, but not of the noblest of men (purisājañño)".

After reflecting thus, Thera Ānanda went to the Buddha, and put to him the question of the noblest of men. To him the Buddha replied, "Ānanda, the noblest of men is not born everywhere, he is born only among Khattiyamahāsāla and Brāhmaṇamahāsāla, the wealthy clans of Khattiya and Brāhmaṇa".

Then the Buddha spoke in verse as follows:

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

သမ္မဟုလဘိက္ခု ဝတ္ထု

၁၉၄။ သုခေါ ဗုဒ္ဓါနုပုပ္ဖေါ၊ သုခါ သဒ္ဓမ္မဒေသနာ၊
သုခါ သံဃဿ သာမဂ္ဂီ၊ သမဂ္ဂိနံ တပေါ သုခေါ။

XIV. (8) Sambahulabhikkhu Vatthu

Verse 194

194. Sukho buddhānamuppādo, sukhā saddhammadesanā
Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Saṅgha; happy is the practice of those in harmony.

Verse 194

XIV (8) The Story of Many Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (194) of this book, with reference to many bhikkhus.

Once, five hundred bhikkhus were discussing the question "What constitutes happiness?" These bhikkhus realized that happiness meant different things to different people. Thus, they said, "To some people to have the riches and glory like that of a king's is happiness, to some people sensual pleasure is happiness, but to others to have good rice cooked with meat is happiness". While they were talking, the Buddha came in. After learning the subject of their talk, the Buddha said, "Bhikkhus, all the pleasures you have mentioned do not get you out of the round of rebirths. In this world, these constitute happiness: the arising of a Buddha, the opportunity to hear the Teaching of the Sublime Truth, and the harmony amongst the bhikkhus".

Then the Buddha spoke in verse as follows:

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Saṅgha; happy is the practice of those in harmony.

At the end of the discourse the five hundred bhikkhus attained arahatship.

ကဿပဒဿဗလဿ သုဝဏ္ဏစေတိယ ဝတ္ထု

၁၉၅။ ပူဇာရဟေ ပူဇယတော၊ ဗုဒ္ဓေ ယဒိ ဝ သာဝကော၊
ပပဉ္စသမတိက္ကန္တေ တိက္ကသောကပရိဒ္ဓဝေ။

၁၉၆။ တေ တာဒိသေ ပူဇယတော၊ နိဗ္ဗုတေ အကုတောဘယေ၊
န သက္ကာ ပုညံ သင်္ခါတုံ၊ ဣမေတ္ထမပိ ကေနစိ။

XIV. (9) Kassapadasabalassa Suvanṇacetiya Vatthu

Verses 195 and 196

195. Pūjārahe pūjayato, buddhe yadi va sāvake
Papañcasamatikkante¹, tiṇṇasokapariddave.

196. Te tādise pūjayato, nibbute akutobhaye
Na sakkā puññaṃ saṅkhātum, imettamapi kenaci.

195. He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

1. papañcasamatikkante: lit., who have got rid of craving, pride and wrong view, factors lengthening saṃsāra.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

Verses 195 and 196

XIV (9) The Story of the Golden Stupa of Kassapa Buddha

While travelling from Sāvatti to Bārāṇasī, the Buddha uttered Verses (195) and (196) of this book, with reference to a brahmin and the golden stupa of Kassapa Buddha.

On one occasion, while the Buddha and his followers were on a journey to Bārāṇasī they came to a field where there was a spirit-shrine. Not far from the shrine, a brahmin was ploughing the field; seeing the brahmin the Buddha sent for him. When he arrived, the brahmin made obeisance to the shrine but not to the Buddha. To him the Buddha said, "Brahmin, by paying respect to the shrine you are doing a meritorious deed". That made the brahmin happy. After thus putting him in a favourable frame of mind, the Buddha, by his supernormal power, brought forth the golden stupa of Kassapa Buddha and let it remain visible in the sky. The Buddha then explained to the brahmin and the other bhikkhus that there were four classes of persons worthy of a stupa. They are: the Buddhas (Tathāgatas) who are homage-worthy and perfectly self-enlightened, the Paccekabuddhas, the Ariya disciples, and the Universal Monarchs. He also told them about three types of stupas erected in honour of these four classes of persons. The stupas where corporeal relics are enshrined are known as Sarīradhātu cetiya; the stupas and figures made in the likeness of the above four personages are known as Uddissa cetiya; and the stupas where personal effects like robes, bowls, etc. of those revered personages are enshrined are known as Paribhoga cetiya. The Bodhi tree is also included in the Paribhoga cetiya. The Buddha then stressed the importance of paying homage to those who are worthy of veneration.

Then the Buddha spoke in verse as follows:

195. He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.
196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

At the end of the discourse the brahmin attained Sotāpatti Fruition. The stupa of Kassapa Buddha remained visible for seven more days, and people kept on coming to the stupa to pay homage and obeisance. At the end of seven days, as willed by the Buddha, the stupa disappeared, and in the place of the shrine erected to the spirits, there appeared miraculously, a big stone stupa.

ဗုဒ္ဓဝဂ္ဂေါ ဗုဒ္ဓသမော နိဗ္ဗိတော။

Buddhavaggo cuddasamo nitthito.

End of Chapter Fourteen: The Buddha.

Chapter XV

၁၅။ သုခဝဂ္ဂ

15. Sukhavagga

Happiness (Sukhavagga)

ဉာတိကဟလဂူပသမန ဝတ္ထု

၁၉၇။ သုသုခံ ဝတ ဇီဝိမ၊ ဝေရိနေသု အဝေရိနေ၊
ဝေရိနေသု မနဿေသု၊ ဝိဟရာမ အဝေရိနေ။

၁၉၈။ သုသုခံ ဝတ ဇီဝိမ၊ အာတုရေသု အနာတုရာ၊
အာတုရေသု မနဿေသု၊ ဝိဟရာမ အနာတုရာ။

၁၉၉။ သုသုခံ ဝတ ဇီဝိမ၊ ဥဿုကေသု အနုဿုကာ၊
ဥဿုကေသု မနဿေသု၊ ဝိဟရာမ အနုဿုကာ။

XV. (1) Ñāṭikalahavūpasamana Vatthu

Verses 197, 198 and 199

197. Susukhaṃ vata jīvāma, verinesu averino
Verinesu manussesu, viharāma averino.

198. Susukhaṃ vata jīvāma, āturesu¹ anāturā
Āturesu manussesu, viharāma anāturā.

199. Susukhaṃ vata jīvāma, ussukesu anussukā
Ussukesu manussesu, viharāma anussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

Verses 197 to 199

XV (1) The Story of the Pacification of the Relatives of the Buddha

1. āturesu / ātura: ailing or ailment; moral ailment is meant here.

The Buddha uttered Verses (197) to (199) of this book, in the Sakyan country, with reference to his relatives who were quarrelling over the use of the water from the Rohinī river.

Kapilavatthu the town of the Sakyans and Koliya the town of the Koliyans were situated on either side of the Rohinī river. The cultivators of both towns worked the fields watered by the Rohinī river. One year, they did not have enough rain and finding that the paddy and other crops were beginning to shrivel up, cultivators on both sides wanted to divert the water from the Rohinī river to their own fields. Those living in Koliya said that there was not enough water in the river for both sides, and that if only they could channel the water just once more to their fields that would be enough for the paddy to mature and ripen. On the other hand, people from Kapilavatthu argued that, in that case, they would be denied the use of the water and their crops would surely fail, and they would be compelled to buy from other people. They said that they were not prepared to go carrying their money and valuables to the opposite bank of the river in exchange for food.

Both sides wanted the water for their own use only and there was much ill will between them due to abusive language and accusations on both sides. The quarrel that started between the cultivators came to the ears of the ministers concerned, and they reported the matter to their respective rulers, and both sides prepared to go to war.

The Buddha, surveying the world with his supernormal powers, saw his relatives on both sides of the river coming out to meet in battle and he decided to stop them. All alone, he went to them by going through the sky, and stopped immediately above the middle of the river. His relatives seeing him, powerfully and yet peacefully sitting above them in the sky, laid aside all their weapons and paid obeisance to the Buddha. Then, the Buddha said to them, "For the sake of some water, which is of little value, you should not destroy your lives which are of so much value and priceless. Why have you taken this stupid action? If I had not stopped you today, your blood would have been flowing like a river by now. You live hating your enemies, but I have none to hate; you are ailing with moral defilements, but I am free from them; you are striving to have sensual pleasures, but I do not strive for them".

Then the Buddha spoke in verse as follows:

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among these who strive (for them); among those who strive (for them) we live without striving.

At the end of the discourse many people attained Sotāpatti Fruition.

မာရ ဝတ္ထု

၂၀၀။ သုသုခံ ဝတ ဇီဝိမ၊ ယေသံ နော နတ္ထိ ကိဉ္ဇနံ၊
ပီတိဘက္ခာ ဘဝိဿာမ၊ ဒေဝါ အာဘဿရာ ယထာ။

XV. (2) Māra Vatthu

Verse 200

200. Susukham vata jīvāma, yesam no natthi kiñcanam¹
Pītibhakkhā bhavissāma, devā ābhassarā² yathā.

200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (pīti) as our food.

Verse 200

XV (2) The Story of Māra

The Buddha uttered Verse (200) of this book in a brahmin village known as Pañcasālā (village of five halls), with reference to Māra.

On one occasion, the Buddha saw in his vision that five hundred maidens from Pañcasālā village were due to attain Sotāpatti Fruition. So he went to stay near that village. The five hundred maidens went to the riverside to have a bath; after the bath they returned to the village fully dressed up, because it was a festival day. About the same time, the Buddha entered Pañcasālā village for alms-food but none of the villagers offered him anything because they had been possessed by Māra.

On his return the Buddha met Māra, who promptly asked him whether he had received much alms-food. The Buddha saw the hand of Māra in his failure to get any

1. natthi kiñcanam: without any anxiety; here it means without greed, ill will and ignorance (rāga, dosa and moha).

2. devā ābhassarā: Ābhassara brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmāloka.

alms-food on that day and replied, "You wicked Māra! It was you who turned the villagers against me. Because they were possessed by you they did not offer any alms-food to me. Am I not right?" Māra made no reply to that question, but he thought that it would be fun to entice the Buddha back to the village and get the villagers to insult the Buddha by making fun of him. So he suggested, "O Buddha, why don't you go back to the village again? This time, you are sure to get some food".

Just then, the five hundred village maidens arrived on the scene and paid obeisance to the Buddha. In their presence, Māra taunted the Buddha, "O Buddha, since you received no alms-food this morning, you must be feeling the pangs of hunger!" To him the Buddha replied, "O wicked Māra, even though we do not get any food, like the Ābhassara brahmās who live only on the delightful satisfaction (pīti) and bliss (sukha) of jhāna, we shall live on the delightful satisfaction and bliss of the Dhamma".

Then the Buddha spoke in verse as follows:

200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (pīti) as our food.

At the end of the discourse, the five hundred maidens attained Sotāpatti Fruition.